فیضانِ نوشہ

FAYZĀN-E NAUSHAH



Abu Matloub Qadiri Naushahi

بسم الله الرحمن الرحيم

In the name of Allāh, the most Merciful, the extremely Compassionate

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Beware! Verily, the friends of Allah
will not have any fear, nor will they grieve."
(Holy Qur'ān 10:62)

FAYZĀN-E NAUSHAH

BIOGRAPHIES OF PROMINENT SAINTS AND SPIRITUAL MASTERS OF THE QĀDIRIYAH NAUSHĀHIYAH ORDER

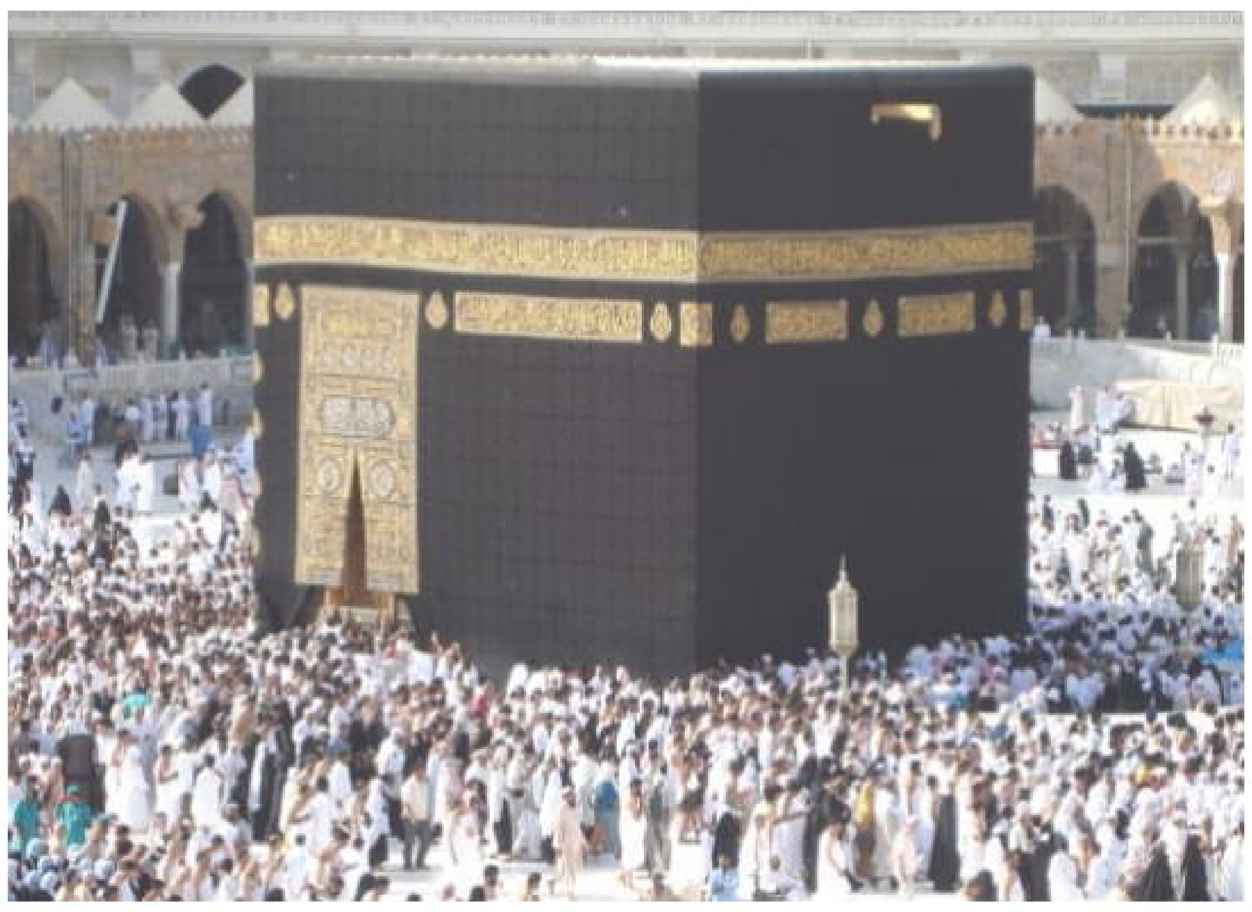
Omar-Sharīf Productions
in cooperation with Abu Matloub Qādirī Naushāhī Baḥr ul-'Ulūmī

Ramadan 1431 A.H.
(August 2010)

Second revised edition 2019

بسم اللہ الرحمن الرحیم





بعالم تا ابد فیضانِ نوشاہ

بملکِ معرفت سلطانِ نوشاہ

Ba-‘ālam tā abad fayzān-e Naushāh,
Ba-mulk-e ma‘rifat Sultān-e Naushāh

In the world will forever continue to exist the spiritual benefits of Hazrat Naushāh, رحمۃ اللہ علیہ; in the Kingdom of Ma‘rifah (knowledge about Allāh عزوجل) he is an authority.

Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Ṣāḥib رحمۃ اللہ علیہ (1924-1985)
Read further for this quoted poem on page 19.

مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ

Mā ‘arafnāka ḥaqqa ma‘rifatika

We have not known You, as that comes to its right

بطورِ نذرانۂ عقیدت و عشق و احترام بحضور مشائخ قادریه نوشاهیه

By way of utmost homage, love and admiration
in the presence of the Mashā’ikh of the Qādiriyah Naushāhiyah Order

اُسے بادِ خزاں سے کر دیا محفوظ اللہ نے
رهیگا حشر تک شاداب یه بستانِ نوشاهی

Use bād-e khizāň se kardiyā Mahfūz Allāh ne,
rahegā hashr tak shādāb yeh bustān-e Naushāhī

Allāh ﷻ has protected this Silsilah (Order) against decline:
till the Day of Judgment this Order will still flourish in happiness.

This book has been written and composed at the urgent request of my older,
most respectable and noble brother:
Janāb Muḥammad Sharīf Miāň Sāhib Mālguzār,
Qādirī Naushāhī Baḥr ul-‘Ūlūmī,
Khalīfa-ye Mujāz of Pīr Sayyid Pīr ‘Ālam Shāh Ṣāḥib رحمۃ اللہ علیہ and also
Khalīfa-ye Mujāz of Pīr Sayyid Abul Kamāl Barq Shāh Ṣāḥib رحمۃ اللہ علیہ.

Biographies of the spiritual masters and saints
of the Qādiriyah Naushāhiyah Order

Second revised edition 2019

Photo on the front cover:

The main entrance of the holy grave of Sayyid Naushāh Ganj Bakhsh Qādirī رحمة الله عليه seen outside from the northern direction.

Keywords: Islam; Taṣawwuf, Islamic mysticism, Sufism;
the Qādiriyah Naushāhiyah Order

ISBN 978-94-92185-80-8



PREFACE



All true praises belong actually to Allāh سبحانه وتعالى and may His endless peace and blessings be upon His Beloved Prophet Muḥammad ﷺ (the first created being and the leader of all Messengers and Prophets عليهم السلام, but sent as the Last Prophet and Messenger on earth) and also upon his noble companions and his family!

With this book the author/compiler hopes to provide authentic information to both Muslims and non-Muslims regarding a number of the spiritual masters of the Qādiriyah Naushāhiyah Order. It expounds the life and teachings of these outstanding ancestors, saints and spiritual guides belonging to this extraordinary and exalted spiritual Order. By this work such indispensable facts for the English readers may no longer remain unknown.

The main subject is an account of the biographies of the Qādiriyah Naushāhiyah Order, centred around the founder of the Naushāhiyah Order, Mujaddid-e A‘ẓam Ḥāji Muhammad Naushah Ganj Ba<u>kh</u>sh Qādirī رحمة الله عليه and two of his brilliant offsprings Hazrat Pīr Sayyid Abul Kamāl <u>Gh</u>ulām Rasūl Barq Shāh Ṣāḥib رحمة الله عليه and the youngest brother of the latter, Hazrat Pīr Sayyid Mar‘ūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī Baḥr ul-‘Ulūmī حفظه الله.

A biography of Hazrat Pīr Sayyid Mar‘ūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī Baḥr ul-‘Ulūmī حفظه الله, the current head and spiritual successor of the Qādiriyah Naushāhiyah Order, is discussed at length in the end after all biographies. The basic sources of his current biography consist of the own diaries of himself, completed with other authentic sources.

Finally, all those who directly or indirectly made their contribution, in whatever form, for the realisation of this publication, may not be forgotten. The author/compiler is very grateful to them for their kind and invaluable efforts and endeavours which they have made. The author in particular is indebted innumerable thanks to Hazrat Pīr Sayyid Mar‘ūf Ḥusain Shāh Ṣāḥib for his useful and indispensable instructions, corrections and additions. Special thanks go also to Hazrat Pīr Sayyid Meḥram Shāh Ṣāḥib, Maulānā Liyāqat Ḥusayn and Muḥammad Manṣūr Āfāq, and concerning the improvements of English text and stylistic features to Dr. Aḥmad Akasha Fadlalla, along with Janāb Ghālib Pīrū (Galieb Pīroe) and my sincere son Muḥammad Tasnīm Maṭloub, for their very valuable contributions. They carefully proofread the whole text and advised me for useful corrections and critical remarks, as well for qualifying the second revised edition.

The hope and appeal are, that this work will be accepted by the masters and saints, especially the founder of the Naushāhiyah Order, so that blessings of this work may extend to all persons who belong to this spiritual Order or to everyone who may be interested in this! All common mistakes and shortcomings in this book only the author is responsible for it. May Allāh عزّ وجلّ forgive him, his family and all believers (Muslims) and make them succeed in both worlds. Āmīn! For all kinds of comment or correction, he is strongly recommended.

Abū Maṭlūb Qādirī Naushāhī Baḥr ul-‘Ūlūmī
Dhul-Ḥijjah 1440 (August 2019)
abumatloub@yahoo.com

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

Wa mā tawfīqī illā billāh

"And my true success is only possible through Allāh." (11:88)

THE TRANSLITERATION USED

In this book there occur inevitably many Arab and Persian words. For the practical usage an English transliteration is done, based on international standards. In this list the possible English, French and Italian similar or equivalent sounds are given in parentheses. The correct Arabic transliteration, spellings of names and places consequently do not follow always the ordinary English one, like Muslim for Moslem, Sayyid for Syed and –iy(y)ah for –ia which might cause wrong pronunciations. The Arabic definite article “Al-” always is given in the assimilated form.

The consonants:

ا undetermined	ر r	ف f
ب b	ڑ ṛ or simply r	ق q, deep k-sound
پ p	ز z	ك or ک k
ت t	ژ zh (as in French je)	گ g (as in goal)
ٹ ṭ or just t	س s	ل l
ث s, Arabic th	ش sh (as in shine)	ﻣ or م m
ج j (as in John)	ص s, Arabic emphatic ṣ	ن n
چ ch (as in chilly)	ض z, Arabic emphatic ḍ	ں ň (as in French bon)
ح h, Arabic ḥ	ط t, Arabic emphatic ṭ	و w or v
خ kh (as in Scottish loch)	ظ z, Arabic emphatic ẓ	ة or ه h
د d	ع ‘, a typical Arabic sound	ء ’, Arabic glottal stop
ڈ ḍ or simply d	غ gh, slightly firm	ی y (as in you)
ذ z, Arabic dh	g-sound	ے y (as in you)

The vowels and the semi-vowels (diphthongs):

Above a letter َ a (as in man or as the unstressed e in the),

آ ā prolonged a (as in far).

Under a letter ِ i (as in be or sometimes heard as i in bit),

اے e (as in raise or more prolonged to e as in Italian bene),

اِیْ ī, iy or ee (as in see), اَےْ ay, ai or ei (as in high or day).

Above a letter ُ u (as in put or sometimes heard as o in Italian do),

او o (as in Italian dono), اَوْ au, aw or auw (as in fowl),

اُوْ ū or oo (as in too).

Note

Persian and Urdū words follow the "simplified" pronunciation rules of those languages themselves. A number of typical Arabic sounds especially in Persian and therefore also in Urdū have the same articulation, for example: <u>th</u> as s, <u>dh</u> as z, ḥ as h, ṣ as s, ṭ as t and the emphatic ḍ as z. The correct Arabic pronunciation therefore is not always equivalent with that of the Persian or Urdū, a basic difference which clearly need to be kept in mind. A dot below a letter is meant for an emphatic or sharp sound in Arabic words, while in Urdū words it indicates a retroflex sound.

Only a word with a Hamzah (glottal stop) in the middle of it is indicated by an apostrophe (') to denote a clear sound separation. For instance, Qur'ān and Waẓā'if. In Urdū it is a glide sound for w and y. Not to be confused with a reverse apostrophe (‘) in the transliteration for the typical Arabic sound ‘Ayn in words such as in ‘Abd and Ma‘rifah.

The Arabic female ending -a(h) at the end of a sentence or word is mostly rendered as -ah, instead of -a, although this usually sounds like -a. Some words like Shāh can also be pronounced with a short vowel as Shah in which the final -h is still audible. For words that are normally spelled in Persian and in Urdū with a feminine t-ending, the Arabic forms are used, such as in Sharī‘ah instead of Sharī‘at, Ṭarīqah instead of Ṭarīqat, Ḥaqīqah instead of Ḥaqīqat. Exception to this are typical Persian words or expressions with the Izāfat. Other word forms, on the other hand, are unchanged, for instance in Shajarah and Qaṣīdah. For a more detailed sound separation there has been used the straight apostrophe ', such as in the words Aṭ'har and Ma<u>dh</u>'hab.

ABBREVIATIONS AND ISLAMIC HONORIFICS

Abbreviations

Only English words are abbreviated and referred to as such, as common rendered in dictionaries. The most common one is A.H. Anno Hegirae used for the year of the Hijrah (As-Sanah Al-Hijriyyah), according to the Islamic calendar. A.C. Anno Christi is regularly referring to the Christian or western calendar, which is frequently omitted when mentioning dates, except when indicating explicitly the Hijrī date by A.H.

Islamic honorifics

Islamic honorifics in Arabic which express a special dignity or blessing, are usually spelled out of respect and mentioned in the text after the name or names. Sometimes both the Arabic text and an English translation are added after the mentioned names. This practice, however, is not always or regularly followed, except in some cases. Different glyphs for the same Arabic expressions are also used by way of a change.

جل جلاله *Jalla Jalāluhu* (the most Glorious) or عز وجل *'Azza wa Jalla* (the most Honourable and Glorious) or سبحانه وتعالى *Subḥānahu wa Ta'ālā* (Absolute Perfect and Exalted is He) after the Holy name of Allāh, the most Sublime.

صلى الله عليه وسلم *Ṣallāllāhu 'alayhi wa sallam* (may Allāh bless him and grant him peace). This is used after mentioning the Last Prophet's name.

عليه السلام *'Alayhis-salām* (peace be upon him) or عليها السلام *'Alayhas-salām* (peace be upon her), or the plural form عليهم السلام *'Alayhimus-salām* (peace be upon them). This is used for the prophets and the names of angels.

رضي الله عنه *Raḍiyallāhu 'anhu* (may Allāh be well pleased with him) or رضي الله عنها *Raḍiyallāhu 'anhā* (may Allāh be well pleased with her), or the plural form رضي الله عنهم *Raḍiyallāhu 'anhum* (may Allāh be well pleased with them). This is particularly used for the companions of the Prophet صلى الله عليه وسلم and the two following generations but can also be applied to all believers.

رحمة الله عليه *Raḥmatullāhi 'alayhi* (may Allāh have mercy on him) or رحمة الله عليها *Raḥmatullāhi 'alayhā* (may Allāh have mercy on her), or the plural form رحمة الله عليهم *Raḥmatullāhi 'alayhim* (may Allāh have mercy on them). This is commonly used for great scholars, saints and pious Muslims.

Transliterated texts are generally indicated in italics, as well exegetical translations of Qur'ān verses, Ḥadīth quotes and poems cited with translation.

درود شریف

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلٰنَا مُحَمَّدٍ
وَعَلٰى اٰلِ سَيِّدِنَا وَمَوْلٰنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

The Durūd Sharīf

Allāhumma ṣalli ʻalā Sayyidinā wa Mawlānā Muḥammadin
wa ʻalā āli Sayyidinā wa Mawlānā Muḥammadin wa bārik wa sallim

"Oh Allāh, exalt our Leader and Master Muḥammad ﷺ and the family of our Leader and Master Muḥammad ﷺ and grant (them) blessings and peace!"

مغزِ قرآں روحِ ایماں جانِ دیں
ہست حبِ رحمۃ للعالمیں

Maghz-e Qur'āň, Rūḥ-e Īmāň, Jān-e dīň
Hast ḥubb-e Raḥmatallil'ālamīň

"The brain (the apprehension) of the Holy Qur'ān, the spirit (the essence) of Īmān (faith in the hearts) and the life (vitality) of the religion (Islām) are (implied in) the love for the 'Mercy of the Worlds' (the Holy Prophet Muḥammad ﷺ)!"

ʻAllāmah Muḥammad Iqbāl (1877 – 1938)

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The Kalimah Sharīf

Lā ilāha illallāhu Muḥammadur-Rasūlullāh
(Ṣallallāhu ‘alayhi wa sallam)

"There is no god (or deity worth to worship) than Allāh
And Muḥammad is the Messenger of Allāh"



(ﷺ May Allāh grant him blessings and peace!)

INTRODUCTION



In this world the most well-known and most significant spiritual Order is undoubtedly the Qādiriyah, named after the unique Grand Shaykh ul-Mashā'ikh Sayyid 'Abdul Qādir Al-Jīlānī (1088-1164). The spiritual guides or masters of the Qādiriyah Naushāhiyah Order, one of the main branches of this Qādiriyah, proceeds from Mujaddid-e A'ẓam Sayyid Ḥāji Muḥammad Naushah Ganj Bakhsh Qādirī (1552-1654) in the Indo-Pakistan subcontinent. The valuable religious work and the outstanding aptitudes of Naushah Ganj Bakhsh, his ascendants (ancestors) as well his descendants (progenies) are known and reported by many scholars in their authentic writings.

The Naushāhiyah Order is in turn named after Sayyid Ḥāji Muḥammad Naushāh (Naushah) Ganj Bakhsh Qādirī. Naushāhī and Naushāhiyah are both names derived from his divine gifted title Naushāh. He descends from the family of the Holy Prophet. This can be traced back to the fourth Caliph Hazrat 'Alī ibn Abī Ṭālib and his wife Umm al-Banīn, a patrilineal ancestry commencing from Sayyid Abul Faḍl 'Abbās 'Alamdār. From his descendants, Sayyid Ibn Ya'lā Qādirī (lived around the eleventh century of the Christian era), came as first of them in the Indo-Pakistan subcontinent for preaching Islam in the time of Hazrat Sayyid Shaykh 'Abdul Qādir Al-Jīlānī and according to his command. Sayyid Ḥāji Muḥammad Naushah Ganj Bakhsh Qādirī has made a huge contribution in reviving the Islam in his era and country.

Among the offsprings of Sayyid Ḥāji Muḥammad Naushah Ganj Bakhsh Qādirī in this era from his second son Sayyid Hāshim Shāh (his descendants are called Hāshimī) belong Hazrat Pīr Sayyid Abul Kamāl Ghulām Rasūl Barq Shāh Qādirī Naushāhī Baḥr ul-'Ulūmī (1924-1985) and Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī Baḥr ul-'Ulūmī (youngest brother of the latter born in 1936). The

distinguished and brilliant spiritual master, Quṭb ul-Irshād wa Fard ul-Afrād Hazrat Pīr Sayyid Abul Kamāl Ghulām Rasūl Barq Shāh Sāhib Qādirī Naushāhī Baḥr ul-'Ulūmī عليه الرحمة has also undertaken several missionary travels in Europe. He furthermore is widely known for his excellent spiritual abilities, unique status and his supernatural gifts. This magnificent Shaykh is reckoned among the great Muslim mystics and saints of the twentieth century. His ancestors, including his father, Pīr Sayyid Chirāgh Muḥammad Shāh Qādirī Naushāhī رحمة الله عليه (1879-1947), his brothers and sisters, were known as spiritually perfect persons, saints, dervishes or Ṣūfīs of their century. They all did their pioneer religious work and offered their spiritual benefits to a large number of people.

Muballigh-e Islām (preacher of Islam), Pīr-e Ṭarīqat (who guides on the spiritual path), Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī Baḥr ul-'Ulūmī belongs to those few and blessed persons to whom extremely gratitude is expressed for reviving the Islam in the West. His efforts and endeavours are highly appreciable particularly in several European countries, such as England (UK), Germany, Belgium, France and in the Netherlands. He is the founder of several religious organisations and educational institutions, of which he is the spiritual and intellectual patron. More than fifty years he has focused on the establishment of several activities which have their aim to spread the true Islam in England and in other European countries.

Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī is not a name only, but a religious personality with a mission, enthusiasm and devotion. He is a versatile person with many extraordinary noble qualities and virtues. These qualities and virtues are exhibited both among fellow human beings and in the religion. He deserves special gratitude for carrying out the task which he has been supported by his Shaykh, also his elder brother: the revival of the Islam in England, UK, and in several other European countries. Islam has been revived at a time when Muslims were alienated from their religion. His distinguished service and fame which cover the past five decades is a unique history on its own. It is a fact that he arrived in Europe (particularly in England) in a time, in which the most Muslims were, in the worst form, only by name Muslims. In this way they were deprived and alienated from their own religion. Hazrat Qiblah Pīr Ṣāḥib has since that time paved the way

for missionary work and made it accessible for other Muslim scholars and Muslim organisations from India and Pakistan.

The work to which his ancestors laid foundation in the Indo-Pakistan subcontinent, continued in varying degrees by their descendants and spiritual successors. The work of Hazrat Qiblah Pīr Ṣāḥib deserves to be acknowledged in this aspect. His great effort includes, among others, the establishment of the Ahl-e Sunnah Muslim federation in England, the Jam'iyyat Tablīgh ul-Islam, the World Islamic Mission, the Islamic Missionary College and many mosques and educational institutions, such as the Islamic University in Naushāhpūr Sharīf in Jhelum, Pakistan. He has established a number of libraries, let publish as well significant Sunni books and magazines, organized and lead many conferences and several religious meetings. Moreover, he has also encouraged others the publication of important Sunni books and magazines and attended himself as well many conferences and religious meetings.

In addition to this, there have been many non-Muslims who converted to the Islam by Hazrat Qiblah Pīr Ṣāḥib. The spiritual Order to which he belongs, does his utmost best to live fully according to the Sunnah, the perfect example of the Holy Prophet ﷺ. It is a prerequisite to practice as punctual as possible the Sharī'ah (Islamic law), before one is admitted in the Ṭarīqah (the spiritual or mystical path) in order to devote himself further for spiritual development and so to achieve one's life goal.

Especially in this regard, when the words Ṣūfī and Ṣufism have acquired in present-days increasingly negative connotations, the spiritual Order to which Hazrat Qiblah Pīr Ṣāḥib belongs, repeatedly explained in clear terms, exposed and refuted this kind of false accusations. Taṣawwuf (Ṣūfīsm) literally means the way of life of the Ṣūfīs, a reference to Muslim Mystics. In itself, this implies not a certain orientation or a special act of faith, which is separate from the Islam. Taṣawwuf (Islamic mysticism) is to be more precisely the spirit or the essence of the religion itself. It is the spiritual life of the believer, which is characterized mainly by its practical nature and experiencing the divine presence at all levels of awareness. So, this is not a theoretical reflection or something that belongs to the world of imagination. The Taṣawwuf, sometimes also called Ṭarīqah, is the result of sincere acts,

which in itself again emerges from the Sharīʻah. The Ṭarīqah without the Sharīʻah as its base is unacceptable and is of no value.

Islam with the best teachings and way of life is clearly an original, universal and complete religion. There is no exclusion for women in believing at the various levels of experiencing the religion. Particularly in the area of Islamic mysticism or spirituality, female scholars and female mystics have continued to make a huge contribution. The realisation of this equality between men and women is a real challenge to all believers. Unfortunately that this fact is not always appreciated in the same way by many male scholars. Faith or religion is meant for the whole family, the family at home and the extended family. Usually this fact is not recognised or wrongly justified in which only male scholars had their interest. The family of Hazrat Qiblah Pīr Ṣāḥib from whom he descends, shows that there were and are female mystics, even female saints, considering the family as the cornerstone of the balanced society. Biographies and hagiographies of real masters are in this way nothing else than living examples of the Sunnah of the Last Prophet ﷺ. This is in turn applied by everyone according to the own living situation by studying and practising this as correctly as possible.

It is for the spiritual Order to which Hazrat Qiblah Pīr Ṣāḥib belongs, a requirement and even the duty of life to keep Islam pure in all its aspects. This is achieved by first acquiring personally sound and authentic knowledge, applying this in one's own life and then to permeate completely with the divine love through the love for the Last and most Beloved Prophet Muḥammad ﷺ. It is then merely possible to carry out this universal message. Doing missionary work (Tablīgh or Daʻwah) involves an enormous responsibility and, given these strict requirements, it is nearly impossible that everyone can realize this. Also making Ziyārah travels bearing the historical facts in mind which strengthens the Īmān and teaches us about steadfastness and sacrifice. In the world history of this era Hazrat Qiblah Pīr Ṣāḥib and his spiritual masters are undoubtedly reckoned to be among those blessed personalities, who have proven that they really are competent to carry out this heavy duty and to be able to perform this mission as it ought to be. This consists of both the outer and the inner knowledge of Islam as a universal, complete and original world religion.

MUJADDID-E A'ẒAM HAZRAT PĪR SAYYID ḤĀJĪ MUḤAMMAD NAUSHAH GANJ BAKHSH QĀDIRĪ رحمة الله عليه

A great Muslim scholar, mystic and preacher of Islam

MUJADDID-E A‘ẒAM HAZRAT PIR SAYYID NAUSHAH GANJ BAKHSH QĀDIRĪ رحمۃ اللہ علیہ

A great Muslim scholar, mystic and preacher of Islam

A concise biography of Mujaddid-e A‘ẓam Hazrat Pīr Sayyid Ḥājī Muḥammad Naushah Ganj Bakhsh Qādirī رضي الله عنه

Zihe Naushāh-e ‘ālam Qutb-e Irshād,
Imām ul-Awliyā wa Shāh-e Afrād

How wonderful is the world of the pivot of instructing saints, Hazrat Naushāh
the leader of saints of his time and a king with a unique status!

Kase kū marqadash az sidq bosīd,
Ba-yak lahza ba-manzil-e khwesh ba-rasīd

Whosoever kisses his holy grave with sincerity,
he will attain at one instant his own life purpose.

Ba-‘ālam tā abad fayzān-e Naushāh,
Ba-mulk-e ma‘rifat Sultān-e Naushāh

In the world will forever continue to exist the spiritual benefits of Hazrat Naushāh;
in the Kingdom of Ma‘rifah (knowledge about Allāh) he is an authority.

Mazārash makhzan-e anwār bīnam,
Maqāmash marja‘e Akhyār bīnam

His holy site I behold full of divine lights;
his position is a site of the chosen ones (unique saints).

Kase kaz sidq dar Ranmal āyad,
ba-yābad az nigāhash har cheh khwāhad

Whosoever comes at (visits) Ranmal Sharīf with sincerity
will receive from his generous glance what he wishes.

Gharībam mustamandam khasta hālam,
Faqīre bārgāhash Bul-Kamālam

I am poor, needy and wretched;
so I am also a mendicant at his spiritual court, oh Abul Kamāl!

Hazrat Sayyid Naushah Ganj Bakhsh رحمة الله عليه

The ancestors

It has been recorded that the first of the ancestors of Sayyid Naushah Ganj Bakhsh رحمة الله عليه, who came to the Indo-Pakistan subcontinent, was Sayyid ‘Awn ibn Ya‘lā رحمة الله عليه, also known by the name of Quṭb Shāh Qādirī.[1] This happened in obeying the order of Shaykh Sayyid Abdul Qādir Al-Jīlānī رحمة الله عليه in the fifth century A.H. (about the eleventh century according to western era). Moreover he was a maternal uncle by marriage of Shaykh Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه and one of his spiritual successors born in 1028 (A.C.) in Baghdad (Baghdād). He is also the first person who introduced the Qādiriyah Order in the Indian subcontinent (Al-Hind). Quṭb Shāh Qādirī was an appointed Quṭb (spiritual pivot) by Shaykh Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه for Al-Hind (the Indian subcontinent).[2] Due to his great efforts many of the Hindu tribes converted to the Islam. Among them are the tribes of Rajput, Chohān and Khokar. Most of them achieved a blessed life in the religion.[3] Quṭb Shāh Qādirī returned after accomplishing his mission, which kept him busy for many years, following it to Baghdad where he passed away in 1157 and was buried there.

The son and the spiritual successor of Quṭb Shāh Qādirī was Sayyid Zamān ‘Alī Muḥsin رحمة الله عليه. He spread the Islam in the south-west regions of the Indo-Pakistan subcontinent: Kohistān-e Namak and the surroundings of Sūn Sakesar. Many people converted by his effort to the Islam and joined in his circle of Murīds (spiritual disciples). His work for the religion even had a great influence on the local ruler "Rānī Bharat". She later accepted the Islam as the true religion. The holy grave of Sayyid Zamān ‘Alī Shāh is located in Kirana, district Sargodha in Pakistan.

Sayyid Maḥmūd Shāh, better known as Pīr Jālib رحمة الله عليه, is one of the descendants of Sayyid Zamān ‘Alī Shāh رحمة الله عليه. He was an outstanding saint who possessed supernatural powers (Taṣarrufāt). He was called Pīr Jālib, because of his numerous gifts and his spiritual drawing power (attraction).[4] Like his forefathers he was a spiritually perfected person. His holy burial place is in Ramdiana, district Sargodha in Pakistan.

Sayyid Shamsuddīn Shahīd رحمة الله عليه was a great saint and one of the descendants of Pīr Jālib. He always took with him his favourite weapon, a javelin (Sangīn). He became a martyr when he passed away during a battle in the way of Allāh جل جلاله. Hence, he was called Sangīn Shāh Shahīd. Sangīn

Shāh had two sons: Sayyid ʻAlā'uddīn Ḥusain and Sayyid Raḥīmuddīn Shāh. The holy graves of both brothers are situated in Ghogāňwālī (Ghūghāňwālī), near Qādirābād in the district Gujrat, Pakistan.

Sayyid ʻAlā'uddīn is considered among the great spiritual masters of the mystical path. He observed very strictly the Sharīʻah, the Islamic law. He had the Kunyah (teknonymy: a nickname, renaming a parent after a child) Abū Ismāʻīl with the designation Pīr Ghāzī. Among his contemporaries, just as his younger brother, he was an exceptional saint. His supernatural powers are constantly manifested till today. The father of Sayyid Naushah Ganj Bakhsh was Sayyid ʻAlā'uddīn, whose holy grave exists in Ghogāňwālī.

Name, lineage and birth

The proper name of Sayyid Naushāh Ganj Bakhsh رحمة الله عليه is just Ḥājī Muḥammad. He got this name according to hidden messages from one saint to another saint. His father gave him this name after returning from the Ḥajj (Major pilgrimage to Mecca and surroundings).[5] The Kunyah of Sayyid Naushāh Ganj Bakhsh is Abul Hāshim and Naushāh (Naushah) is his honorary title. Ganj Bakhsh means literally "the bestower of hidden treasures", an appellation by which he is addressed. Both titles were received by him in presence of Allāh سبحانه وتعالى. About this is discussed more later. His other titles were "Mujaddid-e Aʻẓam" (the great reviver of the faith), because of his work for the religion and "Bhūre Wālā (the wrapped one) because of his way of dressing what was characterized by a big woollen sheet, Bhūrā.

Sayyid Naushah Ganj Bakhsh, shortly named Hazrat Naushah Pīr or Hazrat Naushah Pāk, comes from a family that traces back to a cousin of the Last and most Beloved Prophet Muḥammad ﷺ. Just like his ancestors the family of Hazrat Naushah Pīr was renowned for their high virtues, piety, spiritual status and supernatural gifts.[6]

As mentioned before, his father's name was Sayyid ʻAlā'uddīn a great saint of his time. It is known that in the tenth century A.H. (the sixteenth century A.C.) when proper means of transport were lacking for covering long distances, he went on foot seven times to perform the Ḥajj! The mother of Hazrat Naushah Pīr, Maiň Jīwnī was also an excellent person among the female saints of her time.[7] She was the daughter of Shaykh ʻAbdullāh ibn Farīduddīn.

Hazrat Naushah Pīr was born on the first day of the fasting month Ramaḍān in 959 A.H. at Ghogāňwālī, near Qādirābād, district Gujrat.[8] According to the western calendars this date corresponds to August the

21st, 1552. This period was ruled by Afghan Sultan Salīm Shāh Sūrī (1486-1545). It was an interval of the reign of the Mongol emperors.

In the village Ghogāňwālī (Ghūghāňwālī) his ancestors had already settled a long time before. This place is still situated under the same name in Pakistan between the rivers Chenab and Jhelum.

The family tree (Shajara-ye Nasab)

Hazrat Sayyid Ḥāji Muḥammad Naushāh Ganj Bakhsh رحمة الله عليه, is the son of
① Sayyid Abū Ismā‘īl ‘Alā’uddīn Ḥusain رحمة الله عليه, the son of
② Sayyid Abul ‘Alā Shamsuddīn Shahīd رحمة الله عليه, the son of
③ Sayyid Abū Sulaymān Jalāluddīn Muḥammad رحمة الله عليه, the son of
④ Sayyid ‘Abdullāh Dhākir-e Hū (Zākir-e Hū) رحمة الله عليه, the son of
⑤ Sayyid Ṣāhibuddīn Shāh Muḥammad رحمة الله عليه, the son of
⑥ Sayyid Ghulām Muḥammad رحمة الله عليه, the son of
⑦ Sayyid Mu‘izzuddīn رحمة الله عليه, the son of
⑧ Sayyid ‘Abduṣṣamad ‘Ārif رحمة الله عليه, the son of
⑨ Sayyid ‘Aṭā’ullāh رحمة الله عليه, the son of
⑩ Sayyid ‘Abdul Awwal Zāhid رحمة الله عليه, the son of
⑪ Sayyid Maḥmūd Shāh, alias Pīr Jālib رحمة الله عليه, the son of
⑫ Sayyid Kamāluddīn Aḥmad Dhākir (Zākir) رحمة الله عليه, the son of
⑬ Sayyid ‘Abdul Manṣūr Jalāluddīn Sulṭān رحمة الله عليه, the son of
⑭ Sayyid Muḥammad Munawwar Bakhtmand رحمة الله عليه, the son of
⑮ Sayyid Sa‘īduddīn Sikandar Shāh Anwar رحمة الله عليه, the son of
⑯ Sayyid Burhānuddīn Hubayrah رحمة الله عليه, the son of
⑰ Sayyid Jalāluddīn Gohar ‘Alī رحمة الله عليه, the son of
⑱ Sayyid A’izzuddīn ‘Izzat رحمة الله عليه, the son of
⑲ Sayyid Jamāluddīn Isḥāq رحمة الله عليه, the son of
⑳ Sayyid ‘Abdul Ḥaqq Sajan رحمة الله عليه, the son of
㉑ Sayyid ‘Alī Shāh Muḥsin رحمة الله عليه, the son of
㉒ Sayyid ‘Abdul ‘Alī ‘Awn, alias Quṭb Shāh Qādirī رحمة الله عليه, the son of
㉓ Sayyid Ya‘lā Qāsim رحمة الله عليه, the son of
㉔ Sayyid Ḥamzah Thānī رحمة الله عليه, the son of
㉕ Sayyid Ṭayyār رحمة الله عليه, the son of
㉖ Sayyid Qāsim رحمة الله عليه, the son of
㉗ Sayyid ‘Alī رحمة الله عليه, the son of
㉘ Sayyid Ja‘far رحمة الله عليه, the son of
㉙ Sayyid Abul Qāsim Ḥamzat ul-Akbar رحمة الله عليه, the son of
㉚ Sayyid Abul ‘Abbās Ḥasan رحمة الله عليه, the son of
㉛ Sayyid ‘Ubaydullāh Madanī رضي الله عنه, the son of
㉜ Sayyid Abul Faḍl ‘Abbās ‘Alamdār رضي الله عنه, the son of

㉝ Sayyid Abul Ḥasan ‘Alī Al-Murtaḍā (Al-Murtazā) رضي الله عنه, a cousin and son-in-law of the Beloved Prophet Muḥammad ﷺ (The blessings and peace of Allāh تعالى be upon them).

Predictions of his birth

About the coming and birth of Hazrat Naushah Pīr there are a number of prophecies. These messages become known from time to time by saints through oral reports and sometimes these were written down. There is even a Ḥadīth in which his coming is referred to as follows: *"In the eleventh century (A.H.) there will come a man, who will be a great light and will have my name (Muḥammad)."*[9]

After receiving the birth message from Allāh عزوجل, Sakhī Shāh Sulaymān Nūrī رحمة الله عليه (the later spiritual guide of Hazrat Naushah Pīr) told this to his parents: "Give him the name of the Prophet Muḥammad ﷺ. He will be an enlightened person, by whose blessings (a large part of) the world will be illuminated!"[10]

It is mentioned that Hazrat ‘Alī رضي الله عنه and Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه had chosen out his blessed Rūḥ (spirit; soul) in the world of the spirits (‘Ālam-e Arwāḥ). Then they brought him to the Beloved Prophet ﷺ, after that Hazrat ‘Alī رضي الله عنه announced the happy news about his existence.[11]

When Sayyid Mubārak Ḥaqqānī رحمة الله عليه gave permission to Shaykh Ma‘rūf Khushābī رحمة الله عليه for leaving the Lakkhī jungle (as completion of his spiritual training), he said to him: "There will emerge a saint in your Order, who will continue the Silsilah Qādiriyah!"[12]

Aḥmad Beg Lāhorī tells that the paternal uncle of Hazrat Naushah Pīr, Sayyid Raḥīmuddīn, gave glad tidings to his brother ‘Alā’uddīn: "Oh brother you will have a son, who will be a king of the religion!"[13]

The father of Hazrat Naushah Pīr informed his wife when he left to Ḥajj, that Allāh جل جلاله would grant her a son, who would become a "champion" of the religion.[14]

Sakhī Shāh Sulaymān Nūrī conveyed the following happy news to the mother of Hazrat Naushah Pīr: "In your home there will be born a son, by whose spiritual blessings the world will benefit!"

At the moment that Shāh Ma‘rūf Khushābī said farewell to his successor, as a sign of completing spiritual education, he let him look at the direction of his right hand. Shāh Sulaymān Nūrī saw then a beautiful person who amazed him very much. Shāh Ma‘rūf Khushābī told him afterward that he was Hazrat Naushāh Ganj Bakhsh. "He will

be a Walī (saint) by birth. The reputation of his virtues and spiritual perfection will reach the utmost corners of the world!"[15]

Shaykh 'Abdul Wahhāb Muttaqī Qādirī Shadhilī too has informed in his days his friends and disciples about the high spiritual superiority of Hazrat Naushah Pīr and his coming into this world.

Signs of Wilāyah (sainthood) at birth and in youth

Hazrat Naushah Pīr ﷺ, likewise acknowledged, was a Walī by birth. Subsequently already in his childhood his Karāmāt (supernatural gifts) began manifesting. This special gift of supernatural powers is a clear proof of Wilāyah (sainthood or being a Walī).

Once a woman intended to take him up from his cradle. When she looked in the cradle, she saw a huge black snake entwisting his body (without harming him but only as protection). She screamed and ran away to the mother of Hazrat Naushah Pīr. The woman told her that a big snake was in the cradle that wanted to attack her. The mother of Hazrat Naushah Pīr went to the cradle but found no trace of any snake. She asked the woman about what was going on. Suddenly an unseen voice was heard which said: "The ritual cleaning of the woman is not right, and it does not please Us that someone touches Our friend with impure hands!" When both heard this the mother of Hazrat Naushah Pīr questioned that woman. It was obvious that she had explained to the woman not to touch her son in such an unclean condition, except when she had cleaned herself ritually. The woman admitted finally that she was unclean.[16]

Shāh Sulaymān Nūrī had told the mother of Hazrat Naushah Pīr previously that the angels would look after this honourable son (against all kind of violations to his sainthood).[17]

At his birth the father of Hazrat Naushah Pīr was still at pilgrimage. When he returned from this he lifted the coverlet (blanket) from the face of his son to look at him. Hazrat Naushah Pīr had meanwhile changed himself in another appearance. His father comprehended this and said to him: "Oh son I am surely aware of your spiritual status!" After these words he changed himself immediately back to his original shape.

Education and 'Ilm-e Ladunnī (special inspired knowledge from Allāh ﷻ)

When it was time that Hazrat Naushah Pīr had to get lessons from a teacher, his father took him to the Madrasah of Ḥāfiẓ Qā'imuddīn from Jāgūtāraṛ. Ḥāfiẓ Qā'imuddīn, beside a great Islamic scholar, was a great Ṣūfī (mystic) with a very high spiritual position. He was extremely

absorbed in the thoughts of Allāh ﷻ, that even while he was in deep sleep the name Allāh عَزَّوَجَلَّ was heard clearly! Ḥāfiẓ Qā'imuddīn already before had observed on the forehead of Hazrat Naushah Pīr the light of his Wilāyah. He therefore paid special attention to his education. Hazrat Naushah Pīr memorised subsequently just in three months the whole Qur'ān by heart![18]

One night, during his study, there came two angels to him, who said: "Oh Ḥāji Muḥammad, we have come at the command of Allāh جَلَّ جَلَالُهُ to teach you!" After having said this, they put their fingers in his mouth, through which all kinds of knowledge were disclosed. In the morning when he usually said his lessons, Ḥāfiẓ Qā'imuddīn understood through his hidden knowledge the heart of the matter. Hazrat Naushah Pīr informed him about the received divine benefits. Ḥāfiẓ Qā'imuddīn heard his account and said farewell to him by the following words: "You have no need of my lessons, but thanks to Allāh سُبْحَانَهُ وَتَعَالَىٰ that you may have gotten some teachings from me. Perhaps tomorrow (in the Hereafter) I will be discharged from the divine Judgment through these lessons!"[19]

Hazrat Naushah Pīr was an expert in the religious field, like Fiqh (Islamic law), Ḥadīth (the report of the practise and sayings of the Holy Prophet ﷺ), Tafsīr (exegeses of the Holy Qur'ān), logic, philosophy and Kalām (theology concerning the tenets of belief). His comprehensive knowledge of the religion is evident from his sayings.

It has been told that Hazrat Naushah Pīr studied a long time under Shaykh 'Abdul Ḥaqq, better known as Shaykh Ḥaqqū. Hazrat Naushah Pīr had also preferred linguistics as subject. Beside the important languages like Arabic and Persian he knew Kashmīrī, Sanskrit and many other regional languages as well. After mastering Islamic knowledge, he specialized in spiritual exercises.[20]

Linking up with the Silsilah (Bay'ah)

At the age of twenty-nine Hazrat Naushah Pīr made his vow (Bay'ah) at the hands of the renowned Qādirī saint of that century: Hazrat Sakhī Shāh Sulaymān Nūrī. There was earlier a relationship of this spiritual guide with his family. The places where he stayed were Ghogāňwālī, Naushehra, Jokāliyāň and the surrounding villages. At these places he had his circle of Murīds (spiritual novices or disciples).

Miāň Karīmuddīn, a Murīd of Shāh Sulaymān Nūrī, went for the occasion of the Bay'ah together with Hazrat Naushah Pīr. This Murīd recommended Hazrat Naushah Pīr by praising him and his teachers in order that he would accept Hazrat Naushah Pīr as his disciple.

Nevertheless, Shāh Sulaymān Nūrī said that he did not need his mediation and recommendations, because he was well informed about the coming and the personality of Hazrat Naushah Pīr.

Shāh Sulaymān Nūrī let Hazrat Naushah Pīr sit down before him for performing the Bay'ah. Then he passed his cloak of succession (Khirqa-ye Khilāfat) over to him. He afterwards turned towards those present and spoke to them as follows: "I waited a long time for this young man. His hidden blessings were entrusted to me, so that thanks to Allāh ﷻ, today I can transmit these to the rightful owner."[21]

The spiritual lineage (Shajara-ye Tarīqat)

The spiritual succession of the Silsilah of Hazrat Naushah Pīr رحمة الله عليه goes from the one saint to the another to Shaykh Sayyid 'Abdul Qādir Al-Jīlānī رضي الله عنه. This spiritual lineage ends via Hazrat 'Alī Al-Murtazā at the Last and Beloved Prophet Muḥammad ﷺ, the blessings and peace of Allāh ﷻ be upon them.

Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه disciple of
① Hazrat Sakhī Shāh Sulaymān Nūrī رحمة الله عليه, disciple of
② Hazrat Sakhī Shāh Muḥammad Ma'rūf Khushābī رحمة الله عليه, disciple of
③ Hazrat Sayyid Mubārak Ḥaqqānī رحمة الله عليه, disciple and son of
④ Hazrat Sayyid Ghauth Muḥammad Bandagī رحمة الله عليه, disciple and son of
⑤ Hazrat Sayyid Shamsuddīn Gīlānī رحمة الله عليه, disciple and son of
⑥ Hazrat Sayyid Shāh Mīr Gīlānī رحمة الله عليه, disciple and son of
⑦ Hazrat Sayyid Abul Ḥasan 'Alī Gīlānī رحمة الله عليه, disciple and son of
⑧ Hazrat Sayyid Mas'ūduddīn Ḥalbī رحمة الله عليه, disciple and son of
⑨ Hazrat Sayyid Abul 'Abbās Aḥmad رحمة الله عليه, disciple and son of
⑩ Hazrat Sayyid Ṣafiyiuddīn Ṣūfī رحمة الله عليه, disciple and son of
⑪ Hazrat Sayyid Sayfuddīn 'Abdul Wahhāb رحمة الله عليه, disciple and son of
⑫ Hazrat Sayyid 'Abdul Qādir Al-Jīlānī رحمة الله عليه, disciple of
⑬ Hazrat Khawāja Abu Sa'īd Mukharramī (Makhzūmī) رحمة الله عليه, disciple of
⑭ Hazrat Khawāja Abul Ḥasan Al-Hakkārī (Hankārī) رحمة الله عليه, disciple of
⑮ Hazrat Khawāja Abul Faraḥ Yūsuf Ṭarṭūsī رحمة الله عليه, disciple of
⑯ Hazrat Khawāja Abul Faḍl (Fazl) Tamīmī رحمة الله عليه, disciple of
⑰ Hazrat Khawāja Abū Bakr Shiblī رحمة الله عليه, disciple of
⑱ Hazrat Khawāja Abul Qāsim Al-Junayd Baghdādī رحمة الله عليه, disciple and maternal nephew of
⑲ Hazrat Khawāja Shāh Sarī Saqaṭī رحمة الله عليه, disciple of
⑳ Hazrat Khawāja Ma'rūf Karkhī رحمة الله عليه, disciple of
㉑ Hazrat Khawāja Dāwūd Ṭā'ī رحمة الله عليه, disciple of
㉒ Hazrat Khawāja Ḥabīb 'Ajamī رحمة الله عليه, disciple of

㉓ Hazrat Khawāja Ḥasan Baṣarī رحمة الله عليه, disciple of
㉔ Hazrat ‘Alī Al-Murtaḍā (Al-Murtazā) ibn Abī Ṭālib رضي الله عنه, disciple and a paternal cousin of
㉕ Hazrat Sayyidunā Muḥammad Al-Muṣṭafā ﷺ, the Last Messenger of Allāh جل جلاله.

Spiritual exercises

Already in his youth Hazrat Naushah Pīr had withdrawn from the public life so that he could engage himself with spiritual exercises. It is written in books that he was very well familiar with these exercises and that he had given much attention to meditation and contemplation.[22]

His habits were mostly to perform the voluntary prayers and to recite the Holy Qur‘ān. At the banks of the river he spent the whole night in prayers. He performed the five daily prescribed prayers congregational in the mosques of the villages. During the day he recited the Holy Qur‘ān in the mosques like that of Naushehra. He did this for six years, without any interruption.[23]

At the Holy grave of his spiritual guide in Bhalwāl Sharīf is located his Chillāh-gāh (place of seclusion) and has now been built over it a small building. This is the place where he laid on one side three months, completely submerged in the Maḥwīyat fillāh (a spiritual state in which one is completely absorbed in the thoughts of Allāh سبحانه وتعالى). When he emerged from this state to the state of Ṣaḥw (literally calmness or sobriety) he had accomplished all spiritual states successfully. Moreover he attained all possible spiritual grades. This was caused by the spiritual attentiveness (Tawajjuh) of his Murshid (spiritual guide or trainer). In these months he even not changed his side for one moment!

An engrossed meditation

Hazrat Naushah Pīr cut his worldly links at the age of seventeen. He separated himself from family and friends, after that he decided to go to the cane wood Sāndarbār (also spelled as Sāndalbār). On a remote place in this wood he was engrossed at last in spiritual exercises.[24]

He turned from the minor Jihād (outwardly struggle against the evil) to the major Jihād (inner struggle against the evil). This meant that his love and his longing for Allāh سبحانه وتعالى increased continually. One day he was inspired by the following poem:

“Now you are as one heart to Me and only turned towards Me:
When you will annihilate yourself, you will become a manifestation of Him.”

Although he was a Walī by birth, a sort of purification was necessary for the outward world. Spiritual exercises are required and indispensable for the mystics. This is the reason why Hazrat Naushah Pīr secluded himself in the wood Sāndarbār. This extensive place is surrounded by open spaces, where he could meditate alone and in perfect calmness. During this period he fasted continuously and broke his fast with leaves.[25]

Stay at Qutb Naushehra and his marriage

As mentioned before Ghogāṅwālī was the birthplace of Hazrat Naushah Pīr and at the same time his residence. By order of his Shaykh he settled down at Naushehra Tārṛāṅ. There he had the duty to show the people the right path.[26] This place was at first an unknown village, but due the blessings of his presence, it became very soon a sanctuary for seekers of Truth. Afterward this village became known by the names Qutb Naushehra and Hazrat Naushehra. The greatest part of his time and years of his life Hazrat Naushah Pīr spent in that village. This place is located near Ranmal Sharīf in the district Gujrat. Now it is under water due to the extension of the rivers in this area.

A person named Nūr Muḥammad from Sialkot, was at that time receiving education from Hazrat Naushah Pīr. That person told that the people considered from the very beginning Hazrat Naushah Pīr as an Islamic scholar. Nobody had any idea about his spiritual superiority and status. Within a short time however he then was recognized as a saint. Not only seekers of the path to Allāh ﷻ, but also a lot of other people came from distant regions to join in the circle of his Murīds. They did this in order that their wishes might be fulfilled and that they could enrich themselves with inner blessings.

The marriage of Hazrat Naushah Pīr was solemnized with the daughter of Shāh Fateḥ Muḥammad in Qutb Naushehra. Shāh Fateḥ Muḥammad was moreover a well-known saint of that area with Abū Naṣr as Kunyah.[27] From this marriage he had two sons and one daughter. The name of his first son is Sayyid Barkhurdār Shāh and the name of the second son is Sayyid Muḥammad Hāshim Shāh. His daughter Sayyidah Sā'irah married with Maulānā Ma'mūrī from Helāṅ.

General reputation and appreciation

Strict observance of the Sharī'ah with the Sunnah had the result that the people from all strata of the society, chose Hazrat Naushah Pīr as

their leader. He became subsequently an acknowledged spiritual guide with high authority. This great acknowledgment and admiration were not limited to the Indo-Pakistan subcontinent, but reached as well Kābul, Qandahār and Kashmīr.

Not only among scholars and mystics, but also the common people had special love for him. In great numbers they visited Hazrat Naushah Pīr to learn the religion in all its aspects. Every day all sorts of problems were solved, and diseases ceased and healed by him. He helped when poor persons and those in need asked for his help.

Great outstanding personalities like Sayyid Shāh Muḥammad, Khawāja Muḥammad Fuzail Waḥy and Ḥāfiẓ Muḥammad Ṭāhir, could attain by his spiritual care a high spiritual status. The following persons are worth mentioning too: ‘Abdul Ḥakīm Sialkoti, Kamāluddīn Kashmīrī (teacher of Shaykh Aḥmad Sirhindī), Ḥāji Maktabdār Sialkotī, Khushī Muḥammad Kunjāhī, Raḍiyuddīn Kunjāhī, Allāmah Jamāl, Muftī Nazr Muḥammad, Pīr Muḥammad Sachyār, Shāh ‘Abdur Raḥmān Pāk, Shāh Muḥammad Shahīd Rohtāsī, Mīrāň Sayyid Ḥusain Bhakrī, Shāh ‘Abdullāh Chaumukkhī (Dullaṛshāb), Shāh Fattāḥ Dīwān and Nawwāb Sa‘dullāh Khān. Besides these persons there are many more great and well-known scholars and mystics.

Not only the common people, scholars and Shaykhs had ties with Hazrat Naushah Pīr and accepted him as their spiritual guide, but also people of the government. Shāh Jahān was one of Hazrat Naushah Pīr’s adherents, who when something very important had to be decided, he sent his minister Sa‘dullāh Khān to Hazrat Naushah Pīr. Very often Shāh Jahān offered him donations, but each time Hazrat Naushah Pīr refused those. At last he accepted Shāh Jahān’s offerings like the places Badshāh Pūrfatā and Thatta Uthmān, which he spent all of it to the Langar-e Naushāhiyah (an eating house free of charge, an English derogatory term is “soup kitchen”) established by Hazrat Naushah Pīr himself.

Appreciation by his Shaykh and his recommendation

In the devotion to his Shaykh, Hazrat Naushah Pīr surpassed his fellow disciples. These were matters like courtesy, self-sacrifice, servitude, meditation and love for the Shaykh. Shāh Sulaymān Nūrī was well pleased with him and loved and cherished him for this very much.

When Hazrat Naushah Pīr went to Bhalwāl Sharīf to meet him, Shāh Sulaymān Nūrī waited for him. By means of inspiration he was well informed and sat outside Bhalwāl on a hillock. He looked out for him just to welcome Hazrat Naushah Pīr. When the other spiritual

disciples saw this evidence of appreciation, they began envying him. They said to each other: "We are confidants of Shāh Sulaymān Nūrī, while this young man was introduced by us to him!" Shāh Sulaymān Nūrī found this out and said to them: "You are jealous of him and consider your spiritual relationship as older (longer). However, you are not older than this young man. If you want to get success, you must serve him and consider Sulaymān as Naushāh and Naushāh as Sulaymān. He who envies him, will envy me too!"[28]

When Hazrat Naushah Pīr achieved spiritual perfection, after completing the education under his Shaykh, Shāh Sulaymān entrusted him with his sons and all of his Murīds. He told them to leave him alone and that those who sought Allāh ﷻ, they had to go to Ḥāji Muḥammad (Hazrat Naushah Pīr). He turned his face towards Hazrat Naushah Pīr and said to him: "Oh Ḥāji Muḥammad, these are my sons and my disciples who know nothing about your spiritual perfection and status. When they make a mistake, forgive them!"[29]

He who came after this to Shāh Sulaymān Nūrī, he told him immediately to go to his successor Hazrat Naushah Pīr. The disciples, who were faithful to him, had success in their purposes and acquired spiritual blessings. Those who ignored him, lagged behind or went astray.[30]

Reason for deserving the honorary title "Naushāh"

Hazrat Naushah Pīr received the titles "Ganj Bakhsh" and "Naushāh" in the presence of Allāh ﷻ. Both names are Persian words. Ganj Bakhsh literally means bestower of hidden treasures, one who is very generous to show benefits to others, both in material and in spiritual sense. The word Naushāh (Naushah) points to a young king or a bridegroom. These honorary titles are related with his unique spiritual status: the Maqām-e Naushāhat.

One day Hazrat Naushah Pīr was overpowered by the divine love. He had descended in a dry well, which was far from the living world and completely was submerged in the Maḥwīyat fillāh. Forty days had elapsed while he was in this state, till a shepherd cast accidentally his glance at him. He took him out of the well. When he saw that his body showed some signs of life, he quickly put drops of goatmilk in his mouth. Later on when Hazrat Naushah Pīr recovered to his worldly consciousness, he expressed his displeasure. Suddenly he heard a voice from the unseen that told him the happy news.

In another version of this account it tells: Just after he regretted the interference of the shepherd, he received Ilhām (divine inspiration). He was told that he had attained a very high status in the presence of Allāh ﷻ. He got the command to sit under a dry and dead tree. At the moment he sat there, the tree turned green and full loaded by blossoms and fruit by the boundless mercy of Allāh ﷻ. From each leaf sounded "Naushāh", "Naushāh" and when he faced towards the village, he heard all the Jinn, the human beings, the animals and the angels calling "Naushāh", "Naushāh". All birds, all animals, trees and stones begun to say this name. Finally, everything in the whole area begun to call him "Naushāh", "Naushāh", after which he beheld openly the divine manifestation![31]

Note. Speaking of material and plants has been proved by several Ḥadīths. Some of them are listed here as examples.

1. There is a report from Abū Hurayrah رضي الله عنه in the collection of Abū Dāwūd that the Messenger of Allāh ﷺ said: *"When someone who wants to bring a stone, which is placed in the mosque, outside of it, it supplicates Allāh for bringing him back to its place by the same person."*[32]
2. Imam Tirmidhī had reported that Hazrat 'Alī ibn Abī Ṭālib رضي الله عنه has said: *"We were some day together with the Prophet of Allāh ﷺ, peace be upon him, who had to go somewhere in Mecca. The trees, the mountains and the rocks we met on our way gave him the greetings of peace in this manner: Peace be upon you, oh Prophet of Allāh!"*[33]
3. Abū Shaykh quotes in his Kitāb al-'Aẓmah a Ḥadīth of Hazrat Anas رضي الله عنه: *"Tharīd (a certain Arabic dish) was once served up before the Prophet ﷺ. The Prophet ﷺ said that the food was saying the Tasbīḥ (to say Subḥānallāh, sublime or perfect is Allāh سبحانه وتعالى). The Ṣaḥābah (companions) asked if he ﷺ heard that too. He said: 'Yes!' The Prophet ﷺ asked to put the plate with that dish close to him. After that from the Tharīd dish sounded loudly the Tasbīḥ. The Ṣaḥābah رضي الله عنهم heard this and confirmed it and said yes indeed this food is saying the Tasbīḥ."*[34]
4. Sahl ibn Sa'd رضي الله عنه tells in a Ḥadīth-collection of imam Tirmidhi that the Prophet of Allāh ﷺ has said: *"When a Muslim says "Labbayk" (At Your service my Lord!), all stones right and left from him, trees and lumps of earth say the same. This goes on in such a way that even the soil of the ground changes of direction."*[35]
5. Imam Muḥammad ibn Ismā'īl al-Bukhārī رحمه الله in his Ṣaḥīḥ al-Bukhārī mentions about the "Sutūn-e Ḥannānah" (a pillar of palm in the mosque of the Holy Prophet ﷺ in Madīnah Munawwarah), that at a certain moment it began to cry like a child does.

6. Hazrat Mawlānā Jalāluddīn Rūmī ﷫ writes: "The pebbles in the fist of Abū Jahl (an uncle of the Prophet ﷺ not believing him) said spontaneous the Shāhādah (the testimony of belief)."[36]
7. Ashraf 'Alī Thānvī writes: "Materials possesses to some extent feelings too, from which noises are heard."[37]

Character and habits

It is well known that Hazrat Naushah Pīr was extemely generous and very gentle. To help the people, to treat them with hospitality and to take care of poor ones, orphans and widows, were some of his natural qualities. To provide food for travellers, was also one of his distinctive habits. His blessed personality was briefly an example of the most excellent qualities.
He usually took travellers and those in need who halted at the mosque under his care personally.[38] Afterwards he provided them himself with shelter and their sustenance.[39] He gave advice to others as well to take care for such persons in need.

Shaykh Jamālullāh says that he came once with a number of students in his village. When Hazrat Naushah Pīr came into the mosque, he suggested to me to take my place in his guesthouse. I told him that I was together with many students and I thought it suitable to take our temporary stay in the mosque. He heard this and then said: "I will instead of this let your food be delivered at this place." He sent for us all our food to the mosque.[40]

He treated the poor people with extreme compassion and greeted them first with the greeting of peace (Salām). He kept aloof from rich persons and those who served in the government. When he walked in the street, he usually looked straight forward, without turning his face right or left. He put his steps very gently and was continuously immersed in the thought of Allāh ﷻ.

The generosity of Hazrat Naushah Pīr was very special. His Langar (free dining house) had an enormous size. Except for Muslims, there was food intended for Hindus. As a rule the Hindus didn't eat the food prepared by the Muslims. Hence, he gave the raw substance away to them, in order that they could cook it by themselves. When Hazrat Naushah Pīr appointed his youngest son Sayyid Hāshim Shāh as his successor, he recommended him to serve the guests in a special way: "Wash yourself the hands of the people and put with your own hands the food before them (serve food yourself)!" [41]

Practicing the Sunnah of the Beloved Prophet ﷺ

In the daily life Hazrat Naushah Pīr aimed at following strictly the perfect example of the Last and Beloved Prophet ﷺ. This fact was indispensable and undeniable. He put the Sunnah exactly as possible in practice. His routine, way of meditation, forms of etiquette were completely in agreement with the Sunnah.

His famous sayings about his practice are: "My way of life is the Sharī'ah of the Prophet ﷺ."[42] "My way of the Ṭarīqah is the Sharī'ah of the Prophet ﷺ." "The way of life of the Prophet ﷺ implies also my way of life."[43] "To walk through the Sharī'ah, is like walking on an illuminated way!"[44]

No spiritual exercise was allowed by him which exceeded the Islamic legal boundaries. Everything had to be in conformity with the Sunnah of the Prophet ﷺ. This related to his character as well to all his habits, even to his way of clothing. Those who were his disciples were saved from committing big or small sins. In addition to performing the daily prescribed prayers, they performed enthusiastically all voluntary prayers, like the Tahajjud prayer in the deepest of the night. Only by the impression of his benevolence glance their spiritual conditions transformed entirely. At last all their behaviours were determined by this, what could serve later as an example for others.

Hazrat Naushah Pīr always wore in accordance with the Sunnah a big woollen sheet. This piece of cloth is named Bhūrā in the Punjabi (Panjābī) language. Hence, he was also called Bhūrewālā Pīr. When in 1850 the coffin of one of his successors, Pīr Muḥammad Sachyār, came up to the surface, there was a big woollen sheet under his head. The imitation of wearing such a woollen sheet was practised everywhere. Still today disciples linked with this Order put on such a Bhūrā.

It was one of Hazrat Naushah Pīr's habits, that when a Murīd spoke about his own good deeds, it did not please him. At the time the Murīd said that it was about another friend, he appreciated it. This was all about following the Sunnah: the rendering of the friend is the friend. In this way one could see in all aspects of his life how the Sunnah was put by him into practice.

Hazrat Naushah Pīr's spiritual guide, Sakhi Shāh Sulaymān Nūrī, was pleased very much with the way how Hazrat Naushah Pīr practised the Sharī'ah. It has been reported by him that he (Hazrat Naushah Pīr) had grasped the boundaries of the Sharī'ah, the Ṭarīqah, the Ḥaqīqah (Truth) and of the Ma'rifah (deep or supersensible knowledge about Allāh سبحانه وتعالى, roughly translated with theognosis).

Hazrat Naushah Pīr emphasized very much the necessity for acquiring knowledge. According to him it is first required for a believer to have religious knowledge. One of his successors, Pīr Muḥammad Sachyār, asked him on one occasion, what should a Sālik do (one who travels the mystic levels) at first. He answered: "To gather knowledge."[45]

When he sent his sons, Sayyid Bar<u>kh</u>urdār and Sayyid Hāshim Shāh, respectively to Lahore and Sialkot, he said to them: "If you hear the news about my death, say the Fātiḥah (here: a praying for the passed away) where you are. Come not earlier home, as long as you have not finished your study!"

Praying in congregation and the building of mosques

Hazrat Naushah Pīr performed his five daily prayers at all times together with the congregation in the mosque. Even the Tahajjud prayer (a voluntary prayer in the last part of the night) he performed in the mosque, what is apparent from the books about the Silsilah. Moreover, he was leading as imam the regular obligatory prayers. He recommended his Murīds as well to do this on a regular basis and as accurate as possible. As result his Murīds outshone in many aspects of the Islam among others. The Jamā'ah (community of prayers or congregation of believers) he belonged to, was well known in the observance of the Sunnah of the Last and Beloved Prophet ﷺ.

He rebuked sharply false saints. He said about them: "In my opinion they cannot be called true Pīrs (spiritual masters or guides) as they don't observe aptly the Islamic laws of the Sharī'ah." He added: "Don't be in the company of a Pīr who doesn't follow the Sharī'ah! He who hasn't realised appropriate the way of the Sunnah, he cannot attain the Wilāyah! The Sharī'ah is the only correct way. One is doing wrong by not taking this as a guideline. Without the conformity of the Sharī'ah with the Ṭarīqah, one will achieve nothing at all!"

Hazrat Naushah Pīr was respected highly by the Islamic scholars for his observance of the religious duties. Outstanding persons like 'Abdul Ḥakīm Sialkotī and Kamāluddīn Kashmīrī (teacher of Shay<u>kh</u> Aḥmad Sirhindī) were honoured to be in his companionship. Everyone who came to him with pure intentions became due to his dedication a true adherent of the Islamic religion.

He eagerly took part in building and restoring mosques. At the bank of the Chenab river for example, what is clear from archives, is that he raised a big mosque.[46] In the villages also appeared due to him such places of worship. Hazrat Naushah Pīr advised his disciples to do the

same. In this manner there emerged, wherever they settled, mosques of various sizes.[47]

Courage and participation in Jihād

Hazrat Naushah Pīr had a very handsome appearance and had a very courageous quality. He was known by his spiritual perfection as well as by his courage. His shape and strength were of such an extent, that nobody dared to come before him and tried contending with him.[48]

A group of dacoits had seized a village once a time. Between the dacoits and the villagers there was a heavy struggle. The intruders seemed to be about to win, so that the villagers had to take flight when defeated. Hazrat Naushah Pīr however stayed alone to overcome the enemy. If somebody ventured to come before him, his arrows hit him. When the leader of the dacoit saw this, he said to the men who were almost defeated by him: "Oh cowards, a youth has hindered the struggle. Why are you running away?"[49] Hazrat Naushah Pīr was very skilled to shoot arrows and no arrow missed ever his target.

At some places Hazrat Naushah Pīr has taken part in the Jihād (battle in the way of Allāh ﷻ).[50] Very often he did this at the request of the ruling authorities of that time. At an age of twelve years he appeared to strangers, because of his heavily built shape like someone at the age of twenty or twenty-two. Among his contemporaries no one had enough strength to overpower him. Due to his presence and help the enemy was soon defeated. He had also specialized in archery, so that he was accomplished in it and surpassed others. The ruling authorities paid tributes to him very much for the work he did.[51] In this way he went to Jihād, after this minor one he was engaged in the major one. This meant that he overcame the evil outwardly and then turned inwardly.

A confrontation with the royal wrestler

Once Hazrat Naushah Pīr visited with some of his friends the city of Lahore. There they visited the holy graves of saints and the saints who were alive. He asked his friends to meet the local professional. They did what he requested and arranged for him to meet the royal wrestler.

Sher 'Alī Khān, the court wrestler, was very skilful and famous in his profession. At the entry of Hazrat Naushah Pīr and the others, there was a number of students. Sher 'Alī Khān saw his posture and that of his friends. He thought by himself that they were a group of wrestlers wanting a match with the others.

He said: “This young man seems very strong to me! If you want to join in the match, you must not hide yourself, but evaluate your strength with one of my students.” Hazrat Naushah Pīr answered: “I sure want to, but a match with the master instead of the students!” The court wrestler began laughing derisively at him as though it didn’t matter. Hazrat Naushah Pīr stood up and said to him: “Come and put your hand in mine or my hand in yours! Through this only we can evaluate whether you are strong enough or not!”

Subsequently Hazrat Naushah Pīr squeezed the wrestler’s hand as such that blood began to flow from the fingers of this challenger. At last this master of the wrestlers fell before the feet of Hazrat Naushah Pīr and begged for forgiveness. Hazrat Naushah Pīr forgave him and stated: “Although the favours of the saints are with you, you must not show yourself so proudly. For every strong man Allāh ﷻ has created another strong man!”[52]

Generosity and abundance of benefaction

Hazrat Naushah Pīr was very philanthropic and generous. To take the poor people and those in need under his care, was one of his noble qualities, as well as for feeding the hungry ones, taking care of orphans, helping widows and paying off the debts of debtors. No beggar at his door ever went away with empty hands. Sometimes he met the needs of someone before the person was about to ask!

Muḥammad Amīn Lāhorī was once with him, when someone offered Hazrat Naushah Pīr a piece of clothing (Tehband or Lungī). Amīn Lahorī goes on telling: “I thought to myself that I had barely something for clothing. If he should give it to me, it would be very suitable to me. This thought had just occurred in my mind, whereas he immediately gave it away to me!”[53]

The entire personality of Hazrat Naushah Pīr was like an ocean of material as well as of spiritual gifts. Allāh ﷻ, the most Exalted, had blessed him very abundantly, that when someone appeared before his eyes, his or her heart began recollecting the name of Allāh ﷻ![54]

Shaykh ‘Abdus Salām, a contemporary saint, had noticed this fact of his generosity. He sent out a Murīd of his to give Hazrat Naushah Pīr the following message: “Everyone who comes to you, you make him attain the Wilāyah in one moment. If you will continue it, the high regard to saints will come also to an end!” In the evening Hazrat Naushah Pīr let this Murīd stay behind in the mosque. The same day he let kindle the light of the lamps of everyone living in the village through

the flame of the lamp of the mosque. After everyone had done this and had gone to home, Hazrat Naushah Pīr addressed this Murīd. He asked him whether there was any change in the light of the lamp of the mosque or not, after the kindling. He answered that nothing was changed at all. Hazrat Naushah Pīr told him to convey to his Shaykh the following message: "If someone comes to me, his heart begins recollecting Allāh ﷻ due to me. If he occupies himself with this and meets me more often, this will increase, and he will make progress. If he doesn't pay attention to it and doesn't meet me anymore, then it is his own business."[55]

A certain person called Raḥmatullāh once came to Hazrat Naushah Pīr. He let him do a Du'ā (prayer or supplication) for some need. When he returned home, on his way home, his spiritual condition had changed in such a manner, that he began to hear the name of Allāh ﷻ from the leaves of the trees! It was just the result of his blessed look, that the hearts of numerous visitors were persuaded to recollect the name of Allāh ﷻ. Many of them came in this way on the right path, through which they could experience the presence of Allāh ﷻ.

The status of his Wilāyah

Hazrat Naushah Pīr had accomplished all levels and ranks of the Wilāyah. As stated before, he gained in the presence of Allāh ﷻ the Maqām (spiritual status) of Naushāhat. This status comprises all sort of spiritual perfection. It represents a unique spiritual status or position among the high status or positions of other saints. Hazrat Naushah Pīr is the "special successor" (Nā'ib-e Khāṣṣ) of Hazrat Shaykh Sayyid 'Abdul Qādir Al-Jīlānī رحمة الله عليه. This exceptional succession is not subjected to time or place. It continues in fact without any change eternally!

This message about his special spiritual blessings was transmitted long ago from the Beloved Prophet Muḥammad ﷺ, up to Sakhī Shāh Sulaymān Nūrī.[56] He has been honoured by the wishful announcement of these inner benefits from the one saint to the another. His spiritual guides informed their successors by telling them about his high status bestowed upon him.

Hazrat Ḥāfiẓ Ma'mūrī, one of the successors of Hazrat Naushah Pīr, experienced this once in a Mushāhadah (inner contemplation or vision). He saw that the Day of Judgement was already started and the flag of Hazrat Naushah Pīr was put out higher than the other followers of the Holy Prophet ﷺ, save that of Hazrat Shaykh Sayyid 'Abdul Qādir Al-Jīlānī رحمة الله عليه.

It is reported from Sayyid ‘Aṣmatullāh that one day Hazrat Naushah Pīr said the following: “Behold, how far the hand of that Miskīn (here meaning: Faqīr or saint) reaches!” Those present asked surprised who the person mentioned really was? He answered that he was a Qalandar (wandering Dervish) who was able to attain such a high spiritual perfection, that his hands reached the ‘Arsh (the highest heaven: the border of the physical universe topped by the Divine Throne). After this Hazrat Naushah Pīr stretched his hands, whereby his friends asked how far his hands reached. He said: “My hands have gone beyond the ‘Arsh!”[57]

Once there was a certain person who was massaging the feet of Hazrat Naushah Pīr. Meanwhile he was pondering on the spiritual greatness of saints like Shāh Dūlā Daryāyī (Sayyid Kabīruddīn) and other contemporaries. Hazrat Naushah Pīr caught his thoughts and told him about their spiritual occupation (Martabah) and status (Maqām). Again, the same person thought to himself what would be the status of Hazrat Naushah Pīr. Hazrat Naushah Pīr answered him: “What can be questioned about him who has been made as an (divine) authority?!”[58]

Mīrzā Aḥmad Beg Lāhorī, has written a short poem on the subject of the spiritual status and loftiness of Hazrat Naushah Pīr. In the translation we read: “He is the sun Mujaddid-e A’ẓam (greatest reviver in religion) in the skies of Wilāyah, a matchless pearl (unique person) in the ocean of purity.”[59]

Hazrat Naushah Pīr was a Mujaddid-e Alf (religious reviver of the millennium), a Ghauth-e Ṣamadānī (enduring divine helper) and a Quṭb ul-Aqṭāb (spiritual axis of axes). The question occurs which relation does exist there between “Naushāh” and “Mujaddid”. Because of his spiritual status, both names refer to the same meaning, it is regarded as synonyms. It is obvious that Hazrat Naushah Pīr represents in the Qādiriyah Order a Mujaddid (literally: renewer) of thousand years, what has a distinction between other Mujaddids.[60]

Shaykh Aḥmad Sirhindī رحمة الله عليه (1564–1624) gives a description what is meant by the term Mujaddid-e Alf. “One must know that after every hundred year a Mujaddid appears. But there is a great difference between those of hundred years and those of thousand years. Like hundred years differs from thousand years similarly these Mujaddids differs from each other, even more than that! A Mujaddid is he by whom the Ummah (followers of the Last and Beloved Prophet ﷺ) obtains spiritual success and benefits. Although there exist at the same time Aqṭāb, Awtād, Abdāl and Nujabā (various status), Allāh سبحانه وتعالى chooses one of His servants as “Khāṣṣ ul-Khāṣṣ” (the most special), through which the people gain all kinds of profit.”[61]

The grandson of Shaykh Aḥmad Sirhindī Naqshbandī, Kamāluddīn Muḥammad Iḥsān رحمة الله عليه, has said: "Ḥāji Naushāh, a contemporary of Khawāja Ma'ṣūm Sirhindī, was an exceptional personality ('Azīz ul-Wujūd). He was an ardent divine lover, whose spiritual submersion rooted very deep."[62]

Shaykh Aḥmad Sirhindī رحمة الله عليه expounded what is meant by 'Azīz ul-Wujūd: "The Qutb ul-Irshād in every respect is perfected in his sainthood as a Fard (a very high spiritual status, which is unique because it is not shared with other saints, and so stands alone from the rest) is 'Azīz ul-Wujūd, by whose intercession someone can be considered to deserve a spiritual benefit or blessing."[63]

Maulvi Aḥmad 'Alī Chishtī has stated that he (Hazrat Naushah Pīr) was a divine Pīr and an illuminated Faqīr (mystic and saint).[64] Due to his devotion to and his work for the religion, it is obvious that Hazrat Naushah Pīr was a Mujaddid-e A'ẓam (one of the greatest religious revivers).

Work for the Islam

Hazrat Naushah Pīr exerted himself to the utmost for the spread of the Islamic teachings. He has made a great deal of advancement in the history in the spreading of this. All his efforts and endeavours made in achieving this were extreme successful. Many hundred thousands of people who were astray of the right path, came due to his call back to the right way and they were enlightened with the light of belief.

He contributed on a large scale in the progress of the Muslims. By joining his group of Murīds, many non-Muslims accepted the Islam as the true religion. The important work which he did, are causes that his name will live on in the history of mankind inviting people to the (divine) oneness by making himself subservient to the people.[65]

Chaudhrī Sultān 'Alī has written about this in the monthly magazine "Qādirī Naushāhī" the following: "During the time in which Hazrat Naushāh Ganj Bakhsh Qādirī رحمة الله عليه came into the world, idolatry existed (in that area) in a large measure. The people had forgotten the true Creator entirely. Mostly being under influence of idol worshipping, their ideas were limited to their own false beliefs. The north-western parts of the Panjāb were in those days shrouded in darkness. Without exaggeration one can accept the fact, that without the coming of Hazrat Naushah Pīr here, not thousands, but even millions of people would not have the opportunity knowing Allāh سبحانه وتعالى, or having even attain His nearness! This was thanks to the divine immeasurable benevolence only,

that He let arise the 'true moonlight' from the place Ghogāňwālī to save millions of people from aberration. The radiation of this person illuminated the heart of the most evil and hypocrite person through the divine light and that of the Beloved Prophet Muḥammad ﷺ."

Furthermore it is written: "Intoxicated by the love for the Holy Prophet Muḥammad ﷺ, Hazrat Naushah Pīr surrendered himself completely to the belief in Allāh ﷻ. He had no institution or any organisation; he was just relying on his own resources. He possessed no large army or dominion either, no worldly belongings or wealth. He was not in need of distinction or social status, just the name of Allāh ﷻ and that of His Beloved Prophet ﷺ, was sufficient for him. It is really not an easy task to convince thousands of hearts and make thousands of polytheists to obey and worship only one God. The service that this servant of this one God (Allāh ﷻ) has rendered for spreading the Islam, can never fall in oblivion!"

Conversion of non-Muslims to the Islam

It is well known that due to Hazrat Naushah Pīr, many hundred thousands non-Muslims were converted to the Islam. Beside the large majority of Hindus, there belonged also followers of Christianity, Buddhism and Parsism.

This fact is even mentioned by non-Muslims. The English historian Sir Thomas Arnold[66] and the French orientalist Garcin De Tassy[67] have written this: "There was in the Punjab a certain person, named Ḥāji Muḥammad, about whom is said that two hundred thousand Hindus were due to him converted to the Islam."

After completing the education of his successors, Hazrat Naushah Pīr paid special attention to Tablīgh (missionary work). This implies the way in which the Islam is taught and communicated to others. When Pīr Muḥammad Sachyār was appointed as successor, Hazrat Naushah Pīr gave him exclusive instructions about this. These instructions to his spiritual successors caused that many non-Muslims accepted the Islam and gained success in their belief.[68]

A well-known Hindu leader, whose number of disciples exceeded more than thousand and who possessed a great skill in the black magic (Istidrāj), arrived one day accompanied by his followers at Hazrat Naushah Pīr. He asked permission to show his skill. He changed himself in three appearances: as a child, as a young man and as an old man. After his performance he said that it took him twelve years separately for one act to achieve this spiritual level, after withdrawing three times in

Chillah (seclusion of total 36 years). Hazrat Naushah Pīr answered that he in reality had wasted his lifetime by this engagement! “To take three different appearances comprises not any spiritual perfection at all. Except that one is merged into the divine love in such a way, that when he looks at somebody, his heart is filled with this intense love!” After saying this he pronounced the article of faith *“Lā ilāha (there is no god)”* glancing at the riverside of the Chenāb, whereupon a wave of water splashed in his direction. From every drop that fell on the ground before him was heard: *“illallāh (except Allāh سبحانه وتعالى)!”* Then Hazrat Naushah Pīr looked at the Hindu leader in such a way, that he went into ecstasy and fell before the feet of Hazrat Naushah Pīr, breaking his cord of Hinduism and accepting the Islam as true religion. All his disciples and admirers followed him in this and were converted to the Islam.[69]

Hazrat Miāň Mīr Lahori’s successor, Mullā Lisānullāh, had a disciple called Muḥammad Ṭāhir Kashmīrī. As he couldn’t attain any spiritual progress or benefit, he became an apostate and joined himself to the Hindu Yogis. He had a Hindu cord on his neck and went along with them on begging. One day he came with this Hindu company on his way at the Langar of Hazrat Naushah Pīr. Hazrat Naushah Pīr usually was distributing raw food. When the turn of Ḥāfiẓ Muḥammad Ṭāhir came, he said to him: “Ḥāfiẓ Ṭāhir, up to this way! Your share is with me!” Ḥāfiẓ Ṭāhir heard this and wondered how he could know his name. Hazrat Naushah Pīr glanced at him with a generous look, whereupon he broke his Hindu cord and accepted the Islam again as true religion.[70]

Note

In the books written about the Naqshbandiyah Order, there is also a person named Muḥammad Ṭāhir, who had broken up his faith in the Islam. The report tells that this person had accepted the Islam again due to Shaykh Aḥmad Sirhindī رحمة الله عليه, better known as Mujaddid-e Alf-e Thānī. It is worth mentioning here that the person named Ḥāfiẓ Muḥammad Ṭāhir Kashmīrī, was a fellow of prince Dārā Shikoh and a disciple of Mullā Lisānullāh. The Muḥammad Ṭāhir whose account is reported, is in fact Shaykh Muḥammad Ṭāhir Lahorī, a disciple and successor of Shaykh Aḥmad Sirhindī رحمة الله عليه. This Shaykh Muḥammad Ṭāhir Lahorī was also the teacher of the latter’s sons: Khawāja Muḥammad Sa‘īd and Khawāja Ma‘ṣūm Sirhindī رحمة الله عليهم.

Muḥammad Ḥasan Naqshbandī wrote: It happened again that the Shaykh (Muḥammad Ṭāhir Lahorī) exclaimed in a state of ecstasy: “Even if Hazrat (Shaykh Aḥmad Sirhindī رحمة الله عليه) had the power, he could

not nullify my spiritual link (Nisbah), because I have annihilated myself completely (Fanā)!” Someone told this to Shaykh Aḥmad Sirhindī رحمۃ اللہ علیہ, after which he became annoyed (in the state of Jalāl) and nullified his spiritual link.[71]

It can be said briefly that Ḥāfiẓ Muḥammad Ṭāhir Kashmīrī and Shaykh Muḥammad Ṭāhir Lahorī were two different persons. The first was a Murīd of Shāh Lisānullāh and the second person became subsequently a Murīd of Hazrat Naushah Pīr, through whom this Murīd could achieve a high spiritual status.

Literary contribution

Hazrat Naushah Pīr had the well-known title “Ganj Bakhsh” and the poet’s pen name (Takhalluṣ: nome de plume) “Naushāh”.[72] He composed his poems in Punjabi as well as in the Persian language.
Ganj ul-Asrār (the treasure of mysteries) is a short Risālah (treatise) in prose. He explains in these literary works the different kinds of spiritual exercises and entreaties (Adhkār). It is composed in Punjabi, that was at that time also wrongly called Hindī (a Perso-Arabic word denoting the new Indian dialects).

Kulliyāt-e Naushah (the volume of verses which were composed by Naushah Pīr) includes four thousand Risālahs (treatises) and cover nine hundred and six pages.[73] A fragment from this we read in translation:

“Don’t forsake the religion, but forsake the world!
You must die soon or later, why you don’t leave it?
If you will renounce your belief, you will not prolong your life,
But follow the way that your spiritual guide shows to you!
If you want to attain the eternal life, you must pray in the night.
Because the water of life is only drunk in the darkness of the night!”

According Professor Aḥmad Qureishi the following books are also written by Hazrat Naushah Pīr:[74] Diwan Urdu, Diwan Punjabi (two poems in respectively Urdu and Punjabi), Mathnawi-ye Ganj[75] (The Mathnawi of Naushāh Ganj Bakhsh) and Mawā‘iẓ-e Naushah Pīr (speeches of Hazrat Naushah Pīr). The last mentioned work is not a poetic work, but is in prose (Nathr). An example from this is as follows:

“ Oh friend, retire from the world!
If you don’t, you have once to do that.
Don’t waste your time of life.

Leave the fame of the world behind you!
Oh my true friend, follow your Murshid (guide)!
Do this in sincere surrender in the heart with belief.
Recollect the Kalimah, in order you will not lose it.
The sufferings of this world and the last moment (death),
you can only prevail by this!"[76]

Iqbāl Mujaddidī has mentioned the following books of Hazrat Naushah Pīr:
1. **Kulliyāt-e Naushah** in Urdu, consisting of 76 Risālahs and 2400 verses;
2. **Kulliyāt-e Naushah** in Punjabi. In this work 126 Risālahs are alphabetically arranged and totally counts four thousand verses;
3. **Ma'ārif-e Taṣawwuf** in Persian verses, dealing with assignment on the spiritual path;
4. **Wā'iẓ-e Naushah Pīr** in Punjabi prose, includes delivered speeches and advices by Hazrat Naushah Pīr;
5. **Ganj ul-Asrār** (the treasure of mysteries),[77] a short Risālah in prose.
Except the mentioned books, there is ascribed to him a number of Tafsīr (exegesis of the Qur'ān) and poems. All those reports, save "Ganj ul-Asrār", are based on narrations of Sayyid Sharīf Aḥmad Sharāfat Barkhurdārī (1907-1983). According the writer Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمة الله عليه he doesn't have any evidence to prove this.

In the margin of the book "Jāmi' ul-Fawā'id" the verses written below, are a product of the pen of Hazrat Naushah Pīr:

"As long as you haven't found your spiritual guide,
you will be overwhelmed by difficulties.
When you will find him, you will find the way to Allāh.
This is a language of a Dervish (mystic), Naushāh!
If you have the Shaykh, you will have success.
When you come closer to him, you will come closer to Allāh.
When you have accepted your guide,
You will obtain religion and belief!"

His teachings

All the teachings and rules of behaviour which were laid down by Hazrat Naushah Pīr were based on the Holy Qur'ān, the authentic Ḥadīths and the statements of the Qādiriyah Order. He strongly rejected all sorts of innovation, that contradicted these teachings.

According to Hazrat Naushah Pīr, someone who has decided to follow the spiritual path, first of all has to have a sound knowledge of the Islamic religion. He should recite accurately the Holy Qur'ān, repeat the Kalimah, observe himself and perform the voluntary prayers, like the Awwābīn prayer (a prayer after the evening prayer, called Maghrib). Hazrat Naushah Pīr performed himself the daily prescribed prayers in the mosque and recommended this also to his Murīds. All spiritual exercises that contradict the Sharī'ah, were not allowed by him. He always kept in view the fact that all his actions and habits should be according the perfect example of the Beloved Prophet Muḥammad ﷺ.

Hazrat Naushah Pīr made very clear, that he is not a Ṣūfī (mystic) until he has purified himself totally. This purification is achieved by eliminating the sensual desires. This elimination in its turn, occurs when the Nafs (the ego that inclines to do the evil or to satisfy physical needs) has been conquered by the mystic. He conquers his ego by taking distance from pleasures in this worldly life and to consider it as transient. He has to perform all his actions in contradiction to his Nafs in order to attain this.

Usually Hazrat Naushah Pīr gave instructions to his Murīd to remind of death all the time and to be aware of it. "One has to live without any contradiction or false claims (i.e. a clear mind)", he said. He encouraged his friends to be in the company of saints and stated that one can only then become a good human being.

With great emphasis he pointed out the fact that action has to be done with sincere intention. He said that by sincerity, piety or fear of Allāh ﷻ, the body is purified and by eating Ḥalāl the tongue is cleaned. (Ḥalāl is what is allowed by the Islamic religious law) One has according Hazrat Naushah Pīr not to explicate the deficiencies and small faults of others, but he should trust in Allāh ﷻ and be satisfied with His will. He paid much attention of taking care of the parents and those persons who were poor and who were in need. Hazrat Naushah Pīr said that the most entitlements belong to these persons and that taking care of them, it can cause the achievement of the divine grace. Hazrat Naushah Pīr recommended also that Murīds should eat very little and keep themselves awake in the night (for the voluntary prayers and recollections). "By staying awake the heart is illuminated", he said.

It can be said in short, that Hazrat Naushah Pīr served as a model for practising the Sharī'ah. All his teachings had their origin in the primary sources of the Islām: The Holy Qur'ān and the authentic Ḥadīth, supported by the conclusions of the Mujtahidīn (those qualified

to make religious decisions, according one's own capacity). He sanctioned no more than the prescribed exercises that agreed with this.

Pīr Muḥammad Sachyār once asked Hazrat Naushah Pīr a number of questions:[78] "I have heard from all the strata of the society that the saints of the past occupied themselves with recollections in the meditations like Adhkār-e Makhfī, Pās-e Anfās, the Nafīy-o Ithbāt and the Sulṭān ul-Adhkār. Tell me what the purpose of these spiritual exercises is actually." Hazrat Naushah Pīr answered: "The saints choose the meditation forms that you have just mentioned, so that the breath is not spoiled (that is to say, to be engaged continuously in the remembrance of Allāh ﷻ). The divine Ma'rifah (cognition) by the way indeed is hidden in our conscience (pure intellect). As long as we don't give up thinking of (attachment to) the world, we haven't any use of these forms of meditation or remedies."

Pīr Muḥammad Sachyār asked Hazrat Naushah Pīr why the human being was the best of the creatures, compared to other beings. "The command of the Commander (Allāh ﷾) is always carried out. His place is the Lā Makān (literally: nowhere, dimension beyond time and space). He is active in the body as well as in the world. He has control of both worlds (this world and the Hereafter). He has described the human being as the best of His creation. What can be the reason of this, while every particle has his part in His creation? All creatures are equal to him, because He is the Lord of all the worlds", he added as a motive. Hazrat Naushah Pīr answered him: "Although every creature belongs to Him, the human being possesses more attributes and immeasurable (hidden) treasures. Specially the divine Ma'rifah is concealed in the human beings and not in other beings (creatures). Only this makes the human superior above the rest!"

Pīr Muḥammad Sachyār, agreed with (affirmed) this, but said that bad attributes, such as unbelief, disloyalty, immoral actions belong to man only. Except man, no other creature has claimed to be God, he added. Hazrat Naushah Pīr replied that there was a fundamental difference between them. He said: "For this it is necessary to have recognition and awareness, who really is a man and how he becomes as such. Don't consider them human beings who are more mean and evil than the predators behave. Only by the outward form one is not a human. Every single piece of meat and every single piece of bone, should not be considered human, because he is a human whose dignity is explained in the Holy Qur'ān. A human is he who searches for the Friend (Allāh ﷿). Just by the mixture of meat and bone one isn't a

human being! Listen to the reality of the human, oh Pīr Muḥammad, who appeared in my spiritual visions!”

After this Hazrat Naushah Pīr looked at him and said further: “Oh you who are longing for a high spiritual status and Chemistry (Ma‘rifah)! Fear for the seed of piety, the general punishment, the punishment of the grave and of the last breath. Act in accordance with the prescriptions of the Sharī‘ah and avoid forbidden matters (Ḥarām) and matters which are disliked (Makrūhāt)! Just as a poor and a respectful man cannot acquire the wealth of the rich ones and beautiful women, as he would be sentenced and punished and even lose his life. One has to believe that Allāh ﷻ is Omnipotent and All-seeing. One has to fear His wrath, through which one can become aware and satisfied with small things and every inconvenience. Oh Pīr Muḥammad, know that Allāh عزوجل is looking at the same time at the present, the past and the future; He is the One Who creates and destroys. He is the Sustainer and the Revenger: He only is, was and will be. Without Him nothing existed or was made present!”

Hazrat Naushah Pīr was on the one hand, an excellent religious scholar and a jurist, while on the other hand he was a person with spiritual perfection, the Quṭb of his time and a perfect gnostic (‘Ārif). The teachings and the instructions of Hazrat Naushah Pīr had such a great effect on his disciples, that they were capable of reviving the Sunnah of the Beloved Prophet ﷺ, at any time. His spiritual successors outshone among their contemporaries in the different aspects of the Islām and the knowledge about it.

A teaching about trust

Hazrat Naushah Pīr had a persistent belief and a complete trust in Allāh سبحانه وتعالى, which agreed with the verses of the holy Qur‘ān. In all his work this absorption was noticed. He disapproved to be at the service of rich persons and those of the government.

His eldest son, Sayyid Barkhurdār, was an excellent calligrapher. Sa‘dullāh Khān, a minister from Chiniot, saw a sample of his work, which was much liked by him. He said to him, that if he wished he could appoint him for a suitable post at the royal court. Sayyid Barkhurdār asked permission for this from his father. Hazrat Naushah Pīr refused this however and said to him: “Oh son, it is not worth the trouble for officials of Allāh ﷻ (i.e. the saints) that they would accept a post from His servants. To knead acid clay with your bare hands is better than to stand with folded hands before the rich!”[79]

One day Sayyid Barkhurdār had the intention to leave in full armour towards his family-in-law in Matteki. Hazrat Naushah Pīr pointed him at the following: "Oh son, just the simple garments alone, reflect the beauty of the Faqīrs (mystics or saints). Artificial pretentions are the way of worldly people. A Faqīr does not need any weapon. The words of the saints are the sword of Allāh ﷻ!"[80] After that he made him remove his sword and his whole outfit.[81]

Some of his important sayings

The sayings of Hazrat Naushah Pīr are a source of spirituality and inspiration for mystics, which represent the essence of Ma'rifah (gnosis or cognition to experience Allāh ﷻ). These are preserved in four ways:

- in poems, which are written in Persian, in Punjabi and in other languages;
- in Persian and Punjabi prose. Among these are "Mawā'iẓ-e Hazrat Naushah Pīr", compiled by Sayyid Sharīf Aḥmad Barkhurdārī and "Chahār Bahār", compiled by Muḥammad Hāshim Shāh Tharpālvī;
- sporadically in the books about this Silsilah and
- in oral traditions, which are transmitted by one saint to another and all of these sayings are not yet written down.

Now a number of his famous sayings are introduced, which is numbered for convenience. Hazrat Naushah Pīr رحمة الله عليه has said that:

1. One should first of all acquire "Ilm-e Ẓāhir" (the outer knowledge: Sharī'ah) and after this the "Ilm-e Bāṭin" (the inner knowledge: Ṭarīqah and Ma'rifah).
2. When the Dervish (mystic) is accepted in the presence of Allāh جل جلاله with His approval, he gets instructions from (beings of) the highest heavens.
3. The scholars should not be proud of their "Ilm-e Ẓāhir" and consider this to be sufficient. One must also go to saints to attain spiritual blessings. Don't trouble the scholars with letting them to come to you, but you must go yourself to them!
4. A Dervish has to possess knowledge and in order to serve the religion he has to teach people the "Ilm-e Ẓāhir".
5. A Dervish has to speak in his company about the knowledge of the religion (the diverse aspects of the Islām).
6. A sincere seeker has to go at night at the bank of a river or to go in the wood, occupying himself with the Dhikr (recollection) of Allāh سبحانه وتعالى. At daytime he should seclude himself in a corner of the mosque

and be absorbed in prayers. He must as well attend the five daily prayers with the Jamā‘ah (congregation in the mosque).

7. The sight of the Dervish is so wide that his eyes can encompass the expanse of the both worlds. His heart becomes by disclosing of the hidden knowledge the page of the “Lawḥ-e Maḥfūẓ” (The divine well-preserved tablet as manifestation of the universal knowledge). When a Dervish is in an extraordinary state, one should not visit him or interfere with him, as long as he asks not himself for it.
8. The spiritual perfected Dervish receives from Allāh ﷻ “Ilhām” (inspiration) and undertakes nothing without His command.
9. The most of his time the spiritual perfected Dervish is absorbed in the Mushāhadah (contemplative vision) of “the Real” (Allāh عَزَّوَجَلَّ). A Dervish visits the people with a worldly excuse, his intention is however to give them a spiritual benefaction.
10. A spiritual perfected ‘Ārif (gnostic) attracts people like a magnet to let them meet Allāh جَلَّ. He needs nothing (except Him), because his Faqr (literally state of poverty: sainthood) protects him to fall into decay from this position.
11. When the Murīd achieves the grade of “Murādiyat” (literally the wishing) and the “Maḥbūbiyat” (literally the belovedness), his Shaykh (spiritual master) shows him reverence and welcomes him (in ‘Ālam-e Baṭin, the hidden spiritual world).
12. The disciples of a Dervish should not transgress any step out of the Sharī‘ah. The way of life of the Holy Prophet ﷺ, the blessings and peace of Allāh be upon him, is my way of life too! Walking on the way of Sharī‘ah, is like walking on an illuminated way.
13. Wash the hands of the guests with your own hands and put the food with your own hands before them.
14. What the people are seeing in dreams, the experienced friends or saints (Awliyā’) are seeing this while they are awake from sleep. When one wants to visit a great saint, he should first ask his permission. When he has granted permission, then visit him, otherwise you shouldn’t do that.
15. To grant someone with a “Manṣab” (spiritual function or rank), belongs to the Taṣarrufāt (self-determination or authority) of the saints. They have power over the world. If they want, they can bring it together to one single point!
16. Through Samā‘ (a sort of musical gathering for merely religious purpose) a seeker can reach the spiritual position of his Shaykh. Don’t attend the Samā‘ more often as necessary. When the mind is satisfied, you have to stop.

17. During an ecstasy (Wajd) the love for the Shaykh can overpower the Murīd, through which the yearning to kiss his feet becomes stronger. The Dervishes have to arm against opponents of Samā‘ and Wajd. Set them in motion, wherever they turn.
18. One can be submerged as deep as one might wish in worship of Allāh ﷻ, but without a perfected Shaykh he cannot attain inner knowledge.
19. A perfected Shaykh is he who gives little instructions through words to the Murīd and leaves him in his (normal) situation. He gives his spiritual attention for improving his interior, in order that he comes himself to the straight way and achieves spiritual perfection.
20. The Murīd has always to carry out the orders of his Murshid, although it might seem against showing respect (obviously within the boundaries of the Sharī‘ah). Bear this always in mind: "The command stands above respect!"
21. Listen quiet and full of attention to the words of the Murshid (spiritual guide or instructor) and let nothing come between them!
22. To learn (memorise) the Holy Qur'ān by heart with the correct pronunciation and the corresponding sounds (Tajwīd), is very important to the Dervish.
23. A saint with inner gifts should not reveal much of his spiritual disclosures (Mukāshafāt). If he got to know about the situation of other people, he must not make that known.
24. A Shaykh must hand a Khirqah (frock or cloak) over to his Murīd, when he has let him (this very Murīd) attain spiritual perfection, from his "hidden clothing" (unseen gift).
25. Any beggar that comes to the door, one must not send him away with empty hands. Keep at all times the Sunnah of the Beloved Prophet ﷺ in view.
26. Through explaining the noble character and the superiority of the Last and most Beloved Prophet ﷺ, one makes spiritual progress.
27. All saints of other Silsilahs derive their spiritual benefits from the spiritual guides of the Qādirī Silsilah!
28. The teachings and instructions of the saints of this country will be observed in their lifetime, but that of my descendants will be continued till the Day of Judgment! This is because the teachings and instructions of the Last Prophet ﷺ, have come to me via other saints through Shaykh Sulaymān Nūrī رحمة الله عليه. He told me in this case that those of my children and their descendants (their authority) will go on (remain) till the Day of Judgment.

29. My sight has gone beyond the ‘Arsh (the highest heaven), due to the countless benefactions of Allāh ﷻ. Toward nothing, except to Allāh ﷻ, my sight is turned: I saw nothing except the manifestation of Allāh ﷻ.[82]
30. That is true ecstasy, which is free (unfettered) from all chains.
31. A (true) Ṣūfī is he who is Ṣafā (pure).
32. To observe the (divine) commands and the prohibitions, is Islām.
33. To act according to the commands of Allāh ﷻ, is called surrender (or surrendering).
34. The limit of the Islām implies that one should not transgress even one step out of it.
35. An unbeliever is he who has lost the right path.
36. A hypocrite is he who has an exterior, but not an interior.
37. A true human being is he who recognises Allāh ﷻ!
38. A happy person is typified with three qualities: seeking knowledge, treating others with generosity and possessing high morals.
39. The generous one is he who gives away everything he possesses.
40. A Sālik (traveller on the mystic path) is he who is not superficial.
41. The (divine) love (‘Ishq) is a fire. Whoever falls in it, turns in fire too. In whose life there exists the light of (divine) love, he never dies.
42. The worst (act) is begging.
43. The best (work) is serving.
44. The medicine against sin is repentance.
45. A spiritually **im**perfect person is he who puts up the clothing of Faqr (literally: poverty) and goes to the doors of the rich.
46. The clothing of poverty (as a sign of spiritual perfection) implies not to betray the secrets and the faults of others.
47. A real hero is he who is willing to work (and die) for the sake of Allāh ﷻ.
48. Who serves as a guide for the creatures, has come (in the world). In whose life there is no good remembrance left, has gone. And in whose life there is left good remembrance is present.
49. The divine splendour shows itself only, when one (for His sake) has lost himself in himself.[83]

His travels

From books which have been written about this Silsilah, it has become evident that Hazrat Naushah Pīr has travelled inland as well as abroad. It is mentioned that he made once an extraordinary travel to Sind, which happened physically and spiritually.[84]

In Sind a supernatural event was manifested. As usual Hazrat Naushah Pīr performed his daily prayers in congregation in the mosque, where he stayed during his travels. He met there a Dervish (mystic), Miāň Mājhi who belonged to the tribe of Sarāhi. He was also a disciple of the local saint, Miāň Muḥammad Nāṣir. This Dervish introduced himself to Hazrat Naushah Pīr and asked him from where he came. He let Hazrat Naushah Pīr know that he looked like a very truthful (righteous) person. Hazrat Naushah Pīr told him that he was a traveller from the Punjab. The same Dervish¸ Miāň Mājhi, asked him further what status he occupied. Miāň Mājhi told the before mentioned qualities. By the power of his Wilāyah Hazrat Naushah Pīr took the shape of his Pīr. Miāň Mājhi saw this and ran confused to his Pīr, Miāň Muḥammad Nāṣir. When he came to him, he saw that he had changed his shape in that of Hazrat Naushah Pīr's. Due to this event Miāň Mājhi got a special spiritual relationship with Hazrat Naushah Pīr.

Hazrat Naushah Pīr had also travelled to Arab countries.[85] He told himself that he wandered through different Arab countries. He arrived thus once in Egypt. He narrated that one day he was busy in Murāqabah (a certain meditation for inner observation). In the same mosque there was a saint who looked like Hazrat Khiḍr (a legendary figure guiding mystics beyond time and place in their quest). In very clear and eloquent Arabic he gave him some instructions. During this journey through Egypt, he left the mosque, and after a while arrived sad and frightened at the shore of the Nile. Here he met another Dervish.

It seems that he has spent a lot of time in travelling. Except the pilgrimage to the holy cities Al-Makkah Al-Mukarramah and Al-Madīnah Al-Munawwarah, he visited other holy places too, including Al-Masjid ul-Aqṣā in Jerusalem and graves of Prophets. He undertook these arduous travellings, that was not always easy to make, in the tenth Islamic century (around the sixteenth century according western calendars). It is generally known that in those times appropriate means of transport were lacking. Such a long journey he covered however for the most part on foot. Because of his special efforts and purpose, he was never worried about his laborious travels, which he undertook according the Qur'ān verse: *"Travel over the earth!"* (3:137 et passim) The attraction of the Ka'bah, the love to be in Al-Madīnah Al-Munawwarah and visiting the holy graves of Prophets عليهم السلام, all this made it easy for him to achieve his goal. He did this full of happiness and enthusiasm after which he returned home with many spiritual blessings. This love for the Arab countries he had inherited from his father, Sayyid 'Alā'uddīn رحمه الله, who went on foot seven times to the Ḥajj!

Supernatural gifts (Karāmāt)

During the lifetime of Hazrat Naushah Pīr, there were countless supernatural events that took place. Aḥmad Beg Lāhorī and other authors have affirmed that via him a great number of well-known Karāmāt has manifested.[86] It would be impossible to sum up all of them from just one day of his life! These are not exaggerations, but simply facts which can be traced. His blessed personality was itself a collection of Karāmāt. The greatest of them was merely this, that whenever someone came before him, his heart started to recollect Allāh سبحانه وتعالى and he was persuaded to accept the religion (Islām) and to act upon it.

Among the famous types of Karāmāt of Hazrat Naushah Pīr were: reviving the dead, enabling objects to speak, having of disposal power over earth, transferring himself over long distances in a very short time, hearing of voices of persons from the furthermost distance, looking at situations from great remoteness, recovering the inner state, healing incurables and making the blind to see.

Just as the Karāmāt occurred during the lifetime of Hazrat Naushah Pīr, likewise these have manifested and are still manifesting after his saying farewell to this world in the same manner at his holy grave. Karāmāt are a clear distinctive feature of a saint. It does not imply any kind of display of power, but it is a mark of honour from Allāh ﷻ Himself, which He shows to some of His servants whenever He wishes. A spiritual perfected servant (Walī) does not do anything, except by His command!

In the following a limited number of his Karāmāt is being illustrated. One can get a view in what circumstances and for which purposes these Karāmāt happened.

During the building of the Naushāhiyah mosque a man named Astājānī (a carpenter actually named Ustād Jān Muḥammad), passed away in an accident by a saw. Hazrat Naushah Pīr put his wounded head together covering a piece of cloth over it and said: “Oh dead one, your time to die has not come yet!” At that same moment Astājānī sat up while saying the Kalimah. The descendants of Astājānī still live in Sāhanpāl. Their ancestors kept telling this occurrence from generation to generation.

Once Hazrat Naushah Pīr visited the grave of one of his Murīds. He stood close by it and called him by his name. Subsequently the grave of that Murīd tore open and he rose from his grave, kissing the feet of his Shaykh (Hazrat Naushah Pīr).

A certain Balūch (inhabitant of Balūchistan) came to Hazrat Naushah Pīr in Khushāb Sharīf. He told him that his wife was completely blind. Hazrat Naushah Pīr asked him to let her come in his presence. When she was brought before him, Hazrat Naushah Pīr said to her: "Just look at me, oh woman!" After that she had faced to his blessed countenance, he asked her: "Now tell me how it is?" She said that her eyes had been enlightened as before, i.e. she got her sight entirely back.

The army of Shāh Jahān tried several times to conquer the fortress Qandahār (Kandahār), which is in Afghanistan. In spite of many attempts it ended in a defeat. Finally Nawwāb Sa'dullāh Khān was sent to Hazrat Naushah Pīr. He requested him for a prayer of supplication to get victory. At that time Hazrat Naushah Pīr was engaged in the little ritual ablution (Wuzū, Arabic: Wuḍū). He sprinkled three times in the direction of Qandahār saying: "Today Qandahār is conquered!" Sa'dullāh noted this date he had said so. After a few days the news came that Qandahār was overpowered. The date of this conquest corresponded exactly to the day that Hazrat Naushah Pīr made his prediction. It has been reported that the walls of the fortress tore to pieces by itself in three places, so that the army could enter.

One day Shāh Jahān travelled by boat somewhere in Kashmīr. Suddenly a rainstorm broke out, by which the boat turned over. By his supernatural power Hazrat Naushah Pīr pulled it out from the water and put him on dry land.

Muḥammad Hāshim Shāh tells: "One day Hazrat Naushah Pīr was visiting Pandwāl, a place approximately five kilometres from his home. I was just a child then. It was the cold season of winter and at night my blanket fell on the ground. As usual I called: "Father, tuck me in, I feel cold!" The idea had not occurred to me that he was gone that day to Pandwāl. He immediately heard my voice from far and tucked me in at once!"

Khushī Muḥammad Kunjāhī gives an account of one of his experiences: "I travelled along with Hazrat Naushah Pīr one day (He himself was walking beside the riding-animal on which Hazrat Naushah Pīr was sitting). It was summer time and the sun was very high in the sky. The sand of the desert was burning so much that I saw everything was becoming gloomy. Out of high respect I was bareheaded and barefoot. Hazrat Naushah Pīr observed this saying that

my feet were burning and that I could sit behind him. For the sake of my respect for him I refused this by excusing myself. As an alternative he said to put on his shoes. I let him know again that due to respect I did not want to do that. He demanded to hold at least the girth. At the moment I put my hand on it, it appeared that Hazrat Naushah Pīr had cooled the dessert with cold water. Every time I put a step, I felt coolness in my eyes and that I walked as through a cold store.

One night Hazrat Naushah Pīr was in a tranquil state of inner absorption of thoughts to Allāh ﷻ. Around his bed there was sitting a few persons, submerged in the recollection (Dhikr) of Allāh ﷻ. Suddenly he raised his hands and said: "Don't beat, don't beat!" The attendants wondered what this meant and it busied their thoughts. In the morning when he was asked about it, he answered: "Just a little while and it will be clear to you what was happening!" Later on the head of that region, Chaudhrī Shamsher Khān from Pandwāl came to him and kissed his feet. Hazrat Naushah Pīr asked him if everything was all right. At the request of the attendants he told his story: "Last night fifty robbers wanted to kill me. Accidentally I was engaged with them. After they had surrounded me, spontaneously came from my lips: "Yā Naushah Al-Madad! (Oh Naushāh, rescue me!)" When I mentioned his name, I saw him before me! By his radiant face I lost my consciousness. When I came to myself again I found myself safe and sound and no trace of the enemy was to be found!"

The watercourse of the river Chenāb had turned one time its direction toward the place Sāhanpal. Due to this every day the people lost acres of land. They were afraid of the worst and made a complaint to Hazrat Naushah Pīr. He visited the mentioned place together with his disciple Shāh Ṣadr Dīwān and others. From there he turned towards the place where the river had changed its course to the villages. He said to Shāh Ṣadr Dīwān to say the following: "The river has changed its course!" He repeated the words of Hazrat Naushah Pīr. Hazrat Naushah Pīr turned his face to the attendants and spoke: "Just as he has said, so shall it be!" At that very moment the people heard this, the river got back to his old place!

Miāň Jīwan, a devoted disciple of Hazrat Naushah Pīr, asked him one day to come to his land and doing Du'ā (prayer of supplication) of blessings. The land of Miāň Jīwan was from there at a distance of approximately some two or three kilometres. Because the time for the

‘Aṣr prayer had arrived, Miāň Jīwan requested Hazrat Naushah Pīr to pray this first before leaving. He said that when they would arrive there the sun would have already set. In spite of this advice Hazrat Naushah Pīr decided to perform this prayer on that place. Together with Miāň Jīwan and others they left unhurriedly and peacefully to their place of destination. Meanwhile they looked at every turn to the height of the sun whether it was setting or not. The sun however stayed on its place, what started to amaze them. At their arrival Miāň Jīwan requested Hazrat Naushah Pīr again to perform the late afternoon prayer. Hazrat Naushah Pīr said that he would do this after his return and came peacefully back to his dwelling place. At his return the sun stayed at its place and had not even moved a millimetre on the way there and on the way back! After performing the ‘Aṣr prayer Hazrat Naushah Pīr said to Miāň Jīwan: “There are such servants of Allāh ﷻ, that when they order the sun and the moon not to move, they cannot leave their places!”

On a certain occasion, a group of poor farmers came to Hazrat Naushah Pīr. They told him that in the same year the government had imposed a too high levy on estates. It was even so high, that they could not pay it. They requested him to do something about it. Hazrat Naushah Pīr asked what they could afford normally. They looked at him worried and said that it could be better if they paid nine hundred Rupees. Upon this Hazrat Naushah Pīr said: “Go, I have let this same amount to be determined by Allāh سبحانه وتعالى!” After these words the farmers went away happy and satisfied. The head of the region then was sent to the official to collect for a levy of the estates in agreement with this decision. The very official reduced the state levy and fixed the same amount, according to the words of Hazrat Naushah Pīr, to nine hundred Rupees. The head of the region nevertheless told that they had to pay a thousand Rupees! For this, the farmers came back to Hazrat Naushah Pīr. They reminded him of his words that he had said that it was fixed on an amount of nine hundred Rupees, but the head of the region had made it known that the required amount was thousand Rupees. After this Hazrat Naushah Pīr called the head of the region and said to him: “On the Lawḥ-e Maḥfūẓ is written what I have said. It cannot be more! So why did you lie to these farmers?” The head of the region fell down before the feet of Hazrat Naushah Pīr and admitted that he had added this hundred Rupees out of pure greed. Hazrat Naushah Pīr said that when the hand of a Derwish is (involved) in a matter, one should not interfere in it!

A river once flooded the country, through which the meadow grounds of the place Mahārāj came together with that of Sāhanpal. The inhabitants of Sāhanpal came to Hazrat Naushah Pīr to complain about this. He said: “Half of that is for that village and half for you!” According to his words the river divided both places exactly in half, so that each village was left with equally sizes of grazing land.

A tenancy farmer, Jhandā Nāmī, came to Hazrat Naushah Pīr. He told him that he wanted to marry his daughter, but that he had not the necessary money for it. “After payment of the rent money, that I agreed with the village chief, I could afford some money”, he explained. “For this I could pay the marriage. Someone has informed, to my regret, the high authorities, that Sāhanpal has more revenue, but pays less rent. The Maulrāj, who is in charge of and who is quite distrustful of me, so has come to inspect the situation!” He requested Hazrat Naushah Pīr to do a prayer of supplication, in order that his agreed payment would remain the same. Hazrat Naushah Pīr asked him how big his estate should be when measured, so that his wish could be fulfilled. He said that twenty Bighas (about 240 feet square) suited him. Hazrat Naushah Pīr said then: “So be it, and when someone will measure it again, the area will become lesser!” After the official had measured the estate, it appeared, according to the predicted words of Hazrat Naushah Pīr, to be the size of twenty Bighas. The piece of land was actually more than thirty Bighas (about 360 feet square). When the land surface proved to be less, the official became suspicious. He accused the surveyors of bribery and that they had measured incorrectly. He let them measure once more. However, that estate resulted in one Bigha less. Maulrāj heard this and became furious. He dismounted from his horse and took the measuring chain himself in his hands. At the measurement and the calculation of it, it resulted instead of more, one Bigha lesser. He became confused through this and asked Jhandā Nāmī what was happening. He said: “Only Hazrat Naushah Pīr knows, I know nothing about it!” Maulrāj understood then that this had to do with the supernatural gifts of Hazrat Naushah Pīr. Together with Jhandā Nāmī he finally went to Hazrat Naushah Pīr. Since then, the official remained his whole life a Murīd of Hazrat Naushah Pīr.

“During my education in Lahore”, Amīn Lahori tells, “once Hazrat Naushah Pīr appeared before me, while I was awake. At the same time I intended spontaneously to pay him a visit immediately. It rained that day very severely. The River Ravi had overflowed its banks. For this

reason, the boatswains had not let their boat sail. Trusting on Allah ﷻ, I jumped in the river and next arrived in the place of destination. When I came into the river Chenab, the night had already fallen and there was flood too. At the request of Chaudhri Wasād Khān, the head of the region, they were allowed to sail with their boat. But when the boat came in the middle of the river, it was capsized by storm. Everyone came into the water, except me. My feet felt a solid ground. Here it was shallow and I remained standing all night in the middle of the river. In the morning a boat emerged out of nothing, in which I sat down. This boat moored of itself to the place where Hazrat Naushah Pīr was. I went up to him and kissed his feet, upon which he said: 'Why did you come in this time?' I replied that, enthused by his appearance, without thinking of anything else, I wanted to visit him. Hazrat Naushah Pīr said that it was alright, but that he had to supervise it. He added to this: 'The place where the boat sank, there was no solid ground at all? And the boat in which you sat, do you know where it came from?'"

Hazrat Naushah Pīr went once together with a bridal procession to Malakwāl. Sayyid 'Abdul Qādir, who lived here had not so much faith in the spiritual perfection of saints. He therefore decided to mock at Hazrat Naushah Pīr. When the bridal procession neared Malakwāl, he ran according to plan, jesting to him. After having taken a few steps, he fell with a hard thump on his face. As a result, he became even in peril of his life. People saw this and requested Hazrat Naushah Pīr to do something which would avert it, after which he forgave him out of pity. Later, when the Samā' took place, Miaň Nānu and few others went into spiritual ecstasy. 'Abdul Qādir gave command to his servants, instead of holding them, to treat them so that their bones would break. Hazrat Naushah Pīr conceived this and said: "What does this trial represent actually? Put them on the fire, or hit them with swords, so that the truth will distinguish itself from the falsehood!" He let then sing the singer in the direction of the roof of the house. The wife of 'Abdul Qādir, who sat on the roof, through this came into spiritual ecstasy. She was so deeply affected that she became beside herself and calling Naushah, Naushah came out of there. All attendants, who heard the voice of the singer, also went into this exciting condition. Sayyid 'Abdul Qādir saw this and fell down with his tribesmen for the feet of Hazrat Naushah Pīr. They finally offered their apologies to him.

Shāh Ḥāfiẓ Ma'mūrī, a successor of Hazrat Naushah Pīr has told the following: "One day I pondered on the Day of Judgement, and

thought that the people will be together with their leader. Each leader will be bestowed with a banner according their position. I wanted to ask Hazrat Naushah Pīr whether this was true or not. The very day I had a dream that innumerable people had assembled on an open plain. I asked somebody what this crowd actually represented. This person asked if I didn't know that this was the Day of Judgement. After this my glance hit at a banner that protruded above all others. I asked what this banner stood for. Someone answered that this banner belonged to Shaykh Sayyid 'Abdul Qādir Al-Jīlānī رحمۃ اللہ. I asked again if Hazrat Naushah Pīr had his own banner. He said yes, and told me that the banner that protruded all others but stood a little below belonged to Hazrat Naushah Pīr. After hearing this I went straight away there. Here I saw Hazrat Naushah Pīr sitting on a throne surrounded by other friends. I saluted him by offering the Salām. He answered my salutation and said to me: 'Oh Ma'mūri, come and have your seat.' I sat there for just a moment after which I abruptly woke up. In the morning when I went to Hazrat Naushah Pīr he looked at me smiling: 'Oh Ma'mūri, it is true that on the Day of Judgement every leader will have his own banner and his disciples will be under it!'"

Saying farewell to this world

On Monday, the fifteenth of the Islamic month Rabī' ul-Awwal 1064 A.H. Hazrat Naushah Pīr said farewell to this transitory world. He passed away due to a natural death and has become hundred five years old according to the Islamic calendar and hundred two years according to the western calendar. This date corresponds to Monday the eighteenth of May 1654 according to the western calendar. This period coincides the reign of Shāh Jahān. May Allāh جل جلالہ be pleased with Hazrat Naushah Pīr and may His boundless mercy and blessings rest upon him!

It is also told that a man in search of him along with his servant wandered several decades in order to be his disciple. After he found him he heard the news of his passing away, what he regretted so much. Hazrat Naushah Pīr had told before his passing away that his body should be put in a closed chamber. The two mentioned persons were allowed alone in there. In the presence of the body of Hazrat Naushah Pīr, they wept so much that suddenly Hazrat Naushah Pīr sat up and made them his disciples and lied down again. After this miraculous happening they went outside and enlightened; no one heard those two persons speaking ever since. Read further about Shāh Fateḥ Muḥammad.

The spiritual successors (Khulafā) of Hazrat Naushah Pīr

It is generally assumed, that Hazrat Naushah Pīr had only twenty-two Khulafā. However, this assumption is incorrect. In the books about this Silsilah, in which this matter is mentioned notably, some books put their number more than three hundred. Actually, that is a small number of them because of the abundance of his inner blessings and the appreciation of the public. During his life, there is no list compiled or kept up to date concerning the names of his spiritual successors.

Mirza Aḥmad Beg Lahori wrote his book Risalah Al-'Ijāz during the time when Sayyid Hāshim Shāh held the position of Sajjādah Nashīn. He has listed besides a biography of Hazrat Naushah Pīr also a limited number of his Khulafā. Sajjādah Nashīn (literally the one who sits on the prayer rug of the Shaykh) implies the spiritual successor as the head of the Silsilah, namely the spiritual leader of the Order, while Khalīfah rather means a "representative". Below follows a small number of his well-known Khalīfahs (Khulafā).

Sayyid Barkhurdār Shāh

Sayyid Barkhurdār Shāh was the eldest son of Hazrat Naushah Pīr.[87] There is a tradition known of his youth, which tells that he once visited together with his father Shāh Sulaymān Nūrī. At the kissing of Shāh Sulaymān Nūrī's hands, Sayyid Barkhurdār was overwhelmed by his blessed look in the Jadhb (Jazb: spiritual attraction or enrapture to Allāh ﷻ). The effect of this was exceedingly deep, so that he even withheld talking. When his father observed this, he asked his spiritual teacher to let it stop. After this he came back to his normal consciousness.[88]

For gaining knowledge, Sayyid Barkhurdār Shāh was sent in the beginning to Lahore. He also practiced the art of calligraphy.[89] He was God-fearing, very generous by nature and also attended the Samā'. He spent his time in Jadhb, Istighrāq (absorption in the divine love) and in Tawajjuh ilallāh (inner concentration on Allāh ﷻ). There have been also many Karāmāt which were revealed by him.[90]

Sayyid Barkhurdār, had six sons: Sayyid 'Ināyatullah, Sayyid Ḥakīm Sa'dullāh, Sayyid Raḥmatullāh, Sayyid Nuṣratullāh, Sayyid Aṣmatullāh also called as Ḥamzah Pehlwān, and Sayyid Jamālullāh. Among them the oldest one was childless and the offspring of Sayyid Raḥmatullāh came to an end after two generations. The descendants of the rest continued. Except one of them, they were all Murīds of 'Abdurraḥmān Pāk, a spiritual successor of Hazrat Naushah Pīr. The fourth son was a Murīd of Aḥmad Beg Lāhorī, author of Risālah al-I'jāz.[91]

The date of death of Sayyid Barkhurdār in Dhul-Qa‘dah is supposed to be the fifteenth of that month in 1093 A.H. (1682).[92] However, on his gravestone is written twenty of Dhul-Qa'dah 1092 A.H. (1681) when his grave once was rebuilt. Ghulām Sarwar Lāhorī kept on mentioning that his date of death was 1130 A.H. (1718). The exact date of his death is unknown. The mentioning of these data implied only estimates. The reason for this is that his own grandchildren, who have written about him, surely would have mentioned it. The burial place of Sayyid Barkhurdār Shāh is situated in Ranmal Sharīf, West of that of Hazrat Naushah Pīr.

Sayyid Muḥammad Hāshim Shāh

Sayyid Muḥammad Hāshim Shāh was the youngest son of Hazrat Naushah Pīr and was born in Qutb-e Naushehra. His mother’s name was Sayyidah Rāḥīl Khātūn. The education of Sayyid Hāshim Shāh was entrusted to ‘Allāmah Ḥusain Deowālī. He got his first lessons from Ḥusain Deowālī and completed this with the scholars such as, Muḥammad Taqī, Maulvī ‘Abdullāh Lāhorī and ‘Abdul Ḥakīm Sialkoti. For his study he spent a period of twenty years, making him acquire a special high position amidst the Muslim scholars and experts in Ḥadīth.[93] Besides being a great scholar of the religion (Islām), he was also an expert in the field of medicine.

Hazrat Naushah Pīr already had appointed Sayyid Hāshim Shāh during his life as Sajjādah Nashīn (spiritual head of the successors from the Silsilah). He did this after Sayyid Hāshim Shāh had completed his Islamic knowledge, whereupon he handed over to him the Khirqa-ye Khilāfat.[94] Hazrat Naushah Pīr first wanted to entrust this task to his eldest son. Sayyid Barkhurdār, however, apologized and requested to be exempt from this difficult task.[95]

Sayyid Hāshim Shāh also fulfilled his duty as a teacher. To his lectures on the Ḥadīth came great scholars and leading personalities.[96] He obtained shortly thereafter a great reputation about his spiritual perfection. Due to him occurred also many Karāmāt. Just as his elder brother he attended the Samā‘.

The title of Sayyid Hāshim Shāh was “Daryā Dil”, which literally means a heart of sea. He was called so because of his tremendous hospitality and generosity. Daily came to him thousands of poor persons and travellers. He served them personally and this was according to the words of his father. There are writings about him that he even was considered the most generous person of his time. Many generous persons of that time were ashamed of their own generosity, when they heard about him.[97]

His character was very admirable. He was characterised, among other things, by nobility, generosity and piety. In addition, he was very gentle, reserved and extremely friendly. Many people were soon impressed of his noble character. He remained constantly aware of Allāh ﷻ and hid his degree of Wilāyah in the veils of knowledge. Day and night he remained alert in the hidden world and acted in the visible world never in conflict with the prescribed religious laws.

Sayyid Hāshim Shāh had also delivered speeches, which had an extraordinary impact on the people. He had a melodious voice and was in addition a Qārī (someone who recites the Qur'ān correct and beautiful according the rules of Tajwīd). One became very impressed by hearing his words. Except that he was a scholar with thorough knowledge of the religion, he was also a perfect 'Ārif, a Quṭb of the time and a great preacher of Islam. Through his work and commitment, many have embraced the Islam.

He has written a number of books on topics such as Fiqh, Ḥadīth and logic. The following books were authored by him:

- **Aṣ-Ṣaḥīfat ul-Kāmilah** (the full writings) in Arabic;
- **Maqāmāt-e Qādiriyah** (the spiritual stages of the Qādiriyah Order) in Persian;
- **Al-Qawl ul-Maqbūl** (approved statement) in Arabic;
- **Sharḥ Aḥādīth-e Nabawiyah** (explanation of the Ḥadīths);
- **Ḥashiyah Ṣadrā wa Khayālī** (comments on a certain treatise of logic and Islamic tenets);
- **Ḥirz-e Jān-e Fuzalā** (amulets of eminent Saints) and
- **Al-Uṣūl** (the religious principles or the tenets of the faith).

According to Sayyid Sharīf Aḥmad Barkhurdārī, Sayyid Hāshim Shāh said farewell to this world on the twentieth of Dhul-Ḥijjah 1092 A.H. (1681). His Mazār (Holy burial place) is located west of his father's grave.

Sayyid Hāshim Shāh had three sons: Sayyid Fazlullāh Shāh, Sayyid 'Aẓmatullāh Shāh and Sayyid Muḥammad Sa'īd Shāh. Sayyid Fazlullāh Shāh died during the life of his father. After him Shāh 'Aẓmatullāh was appointed as the second Sajjādah Nashīn. Hereafter he also died following three years of spiritual succession. Sayyid Sa'īd Shāh became finally the third Sajjādah Nashīn, whose succession was predicted by Hazrat Naushah Pīr himself.[98] More about him and his successors read the chapter "Saints from the progeny of Hazrat Sayyid Naushāh Ganj Bakhsh", from page 75 onwards.

Shāh Ḥāfiẓ Ma'mūrī

He was a Saint with a high inner degree and he was also a son-in-law of Hazrat Naushah Pīr. His father was an Islamic scholar, by whom also Karāmāt have revealed. Ḥāfiẓ Ma'mūrī had four sons, namely: Tājuddin, Hidāyatullāh, Niẓāmuddīn and 'Abdurraḥmān. He died in 1106 A.H. (1695). His Holy grave lies in Helan, district Gujrat.

Ḥāfiẓ Nūr Muḥammad Sialkoti

During the studies of Sayyid Hāshim Shāh, Ḥāfiẓ Nūr Muḥammad was the one who took supervision over him. He is one of the first spiritual disciples of Hazrat Naushah Pīr. Nūr Muḥammad Sialkoti was an extremely pious person and possessed supernatural gifts. Aḥmad Beg Lahori was one of his Murīds. By command of Hazrat Naushah Pīr he had settled in Sialkot. 'Abdul Ḥakim Sialkoti and Kamāluddin Kashmīrī were his contemporaries. Ḥāfiẓ Nūr Muḥammad died in 1101 A.H. (1690). His Mazār lies in Mahalla, Rangpūra, Sialkot.

Shāh Abdurraḥman Pāk

The spiritual succession of Shāh Abdurraḥman Pāk continues to these days. He was a spiritual successor of Hazrat Naushah Pīr with a high spiritual position by whom also Karāmāt have manifested. He died in 1115 A.H. (1703). His burial place is located in Bhiri, district Gujraňwala. His tomb is covered with marble and around the dome there is a very nice veranda. Each year thousands of people visit his grave, each of them wants to obtain inner blessings. Every year on the first days of May and June an 'Urs festival is held in honour of him.

Pīr Muḥammad Sachyār

He belongs to the leading <u>Kh</u>ulafā of Hazrat Naushah Pīr. His birthplace is Nirali in Tehsil Gojarkhan and he is a descendant of the Gakhar-progeny. By command of his Shay<u>kh</u> he chose Mu<u>gh</u>laň in the district Gujrat Naushehra as his hometown. The spiritual succession and continuation of the Order runs both directly and indirectly, and the number reaches more than a thousand persons. In Hindūstān (the northern regions of the Indian subcontinent), Poṭhwār (alternatively spelled Potohār: a plateau in north-eastern Pakistan) and Sarhad there are many spiritual centres founded on his behalf. He was a strict follower of the Sunnah and possessed supernatural gifts. He died in 1120 A.H. (1708). His Holy tomb now lies in Miana, district Gujrat Naushehra. His coffin came a number of times above the ground, so that many have seen with their own eyes his intact body in this time!

Sayyid Ṣāliḥ Muḥammad

He was a scholar and an eminent person with a gentle character, who possessed supernatural powers. He died in 1118 A.H. (1706). He is buried in Chaksad, near Gujrat. His spiritual succession at the present is going on and many are Murīd of him. The famous Persian poet, Ghanīmat Kunjāhī, is one of them.

Shāh Abdullah Chaumukkhi

His blessed grave lies near Chaksawārī, on the way to Pālak in the north-eastern side of the road. This tomb is commonly known under the name "Dullaṛshāb" (the favourite youth). Every Thursday thousands of people come here for a visit. They come here to say the Salām (peace greeting) especially those who suffer eye diseases can count on healing. Many are cured from their diseases at his burial place and they are endowed with inner blessings.

Shāh Fateḥ Muḥammad

He is known as Shāh Fattāḥ Dīwān and is considered among the great and leading Khulafā of Hazrat Naushah Pīr. Sayyid Hāshim Shāh took care of his education. Most members of the Gakhar-clan were his Murīds. Even all sorts of animals were under his authority. Shāh Fattāḥ Dīwān died in 1119 A.H. (1707). His Holy tomb is located in Sāgrī, nearby Dīna, in district Jhelum. Over his grave there is built a beautiful dome. He was the last Murīd and Khalīfah of Hazrat Naushah Pīr, who after the passing away of Hazrat Naushah Pīr had this honour!

Shāh Ṣadr Dīwān

He was one of the most favourite Murīd and Khalīfah of Hazrat Naushah Pīr. Shāh Ṣadr Dīwān died in 1081 A.H. (1670). His Mazār is located in Gujranwala district, Rukchaṭh. It is a place visited by a large crowd.

Khawāja Muḥammad Fuzail

He is better known under the nickname "Waḥy" (in Punjabi the divine Messenger of death) from Kabul. He firstly was a Murīd of Shāh Ni'matullah Naqshbandī. By attending Hazrat Naushah Pīr he was able to pass through the Sulūk-e Qādiriyah (spiritual phases), whereupon he received a Khirqa-ye Khilāfat. He was a Saint with a great inner effect on others. Prince Dara Shikoh could by his intervention obtain blessings in his quest for spiritual enlightenment. Khawāja Fuzail Waḥy died in 1086 A.H. (1675). He is buried in Bīnī Ḥiṣār, in Kābul, Afghanistan.

Sayyid Muḥammad Shāh Shahīd

He is the son of Mīrāň Sayyid Ḥusain and was one of the beloved Murīds of Hazrat Naushah Pīr. His Holy grave is situated in Rohtās, district Jhelum. Yet now at this place his spiritual blessings are still to be felt. His grave is located near a water source, where one can bath. Serious forms of nightmares are removed through bathing. Even dead born babies can get their life back here!

Hazrat Muḥammad Ismā'īl

Many people have received from him inner blessings. His Mazār is located in Kotti Jalāl, district Sialkot. It is a public site for visitors.

'Abdul Ḥakīm Sialkoti

During the Mughal Empire, he was a renowned Muslim scholar (1561-1656). For this reason, he is also called "Āftāb-e Panjāb" (the sun of Punjab). When he heard about the spiritual perfection of Hazrat Naushah Pīr, he wanted to meet him. He let this know to Sayyid Hāshim Shāh, who then was busy doing his studies. He would visit his father along with him. Sayyid Hāshim Shāh told him that it was better for him to address himself to Hazrat Naushah Pīr and to request seeing him. Hazrat Naushah Pīr replied that it was evident to him from this behaviour the impending completion of his study. He came then on the very spot he himself. In this way, 'Abdul Ḥakīm could meet him, and whereby he requested Hazrat Naushah Pīr to turn his blessed look at him. Thereafter, 'Abdul Ḥakīm obtained inner blessings. His grave is located in Sialkot.

Nazr Muḥammad Kunjāhī

This Khalīfah of Hazrat Naushah Pīr was both a great Islamic scholar and a perfect 'Ārif. He is the father of Ghanīmat Kunjāhī. His Holy burial place is in Kunjāh, district Gujrat.

'Allāmah Abul Baqā

He is one of the famous Khalīfahs of Hazrat Naushah Pīr. Ṣadāqat Kunjāhī is a paternal grandson of 'Allāmah Abul Baqā, who was also an author. One of the books of Ṣadāqat Kunjāhī is entitled "Thawāqib ul-Manāqib" (poems in praise of bright glittering stars: the eminent saints). The tomb of Abul Baqā is located in Kunjāh, district Gujrat.

Khushī Muḥammad Kunjāhī

He was besides a distinguished Khalīfah also a poet. He died in 1088 A.H. (1677) and is buried in Kunjāh, district Gujrat.

Raḍiyuddīn Kunjāhī

From this prominent Khalīfah are known some of his religious statements, which have been imprinted with his stamp and later were preserved by professor Ḥusain Qureishi. Raḍiyuddin Kunjāhī died in 1113 A.H. (1701). His Holy grave is also in this place Kunjāh, district Gujrat.

Except the above-mentioned spiritual successors of Hazrat Naushah Pīr, in particular, the following persons are also known. Some of them lacks details but are listed below as an example.

Khawāja ʻAbdul Majīd Gojar
deceased 1086 A.H. (1675).

Hazrat Miān Allāhdād
buried in Bhiri, district Gujranwala.

ʻAllāmah Muḥammad Akhwund
alias Kamāluddin Kashmīrī, buried in Rawan in Lahore.

Muḥammad Taqi Majzūb
deceased in 1094 A.H. (1683), buried in Naushehra.

Sayyid ʻAbdullah Majzūb

Miān Shāhā Peshawari

Miān Muḥammad Muḥsin
buried in Rohtās.

Hazrat Miān Shādi
buried in Rohtās.

Miān Mittha Majzūb
deceased in 1115 A.H. (1703), buried in Kunjah.

Muḥammad Ṣādiq Chath

Ḥāji Maktabdār Sialkoti

Miān Farrukh Muḥammad Sambhalī

Hazrat Miān Allāhbakhsh

The place of his holy grave

The Holy grave of Hazrat Naushah Pīr is situated in Ranmal Sharīf, Tehsil Phālia, district Mandī Bahā'uddīn in current Pakistan. His burial place is open for anyone to be visited. The piece of land on which his grave exists, belongs to the territory of Ranmal Sharīf. The number of plot was formerly 220 and at the present 84/1.

In the past his grave was in Qutb-e Naushehra, where he was buried originally. Due to the flood in 1757 his body was transferred somewhere else in Qutb-e Naushehra. When his coffin came at surface, his body was entirely intact, even his shroud was unaffected.[99] After ravaging his grave again by the river Chenāb, it was moved to the west of Ranmal Sharīf. After this his grave was built, which remained so till 1950. In the same year this was damaged severely by a torrential rain. Consequently, the supports subsided and cracks appeared in the tomb. By Pīr Sayyid Abul Kamāl Barq Shāh Sāhib and other disciples of the Order, this tomb was rebuilt completely.

Hazrat Naushah Pīr's tomb has become now a very beautiful construction and the architecture bears witness to a masterpiece. The pinnacle is made of solid gold, which was imported from China. The plastering is completed and around it there is placed a marble balustrade. Inside the tomb verses have been calligraphed from the Holy Qur'ān and poems in honour of him. His death anniversary ('Urs) is held in this very place every year again. It starts from the last Thursday of May and continued as usual several days! This 'Urs in these days actually starts on the second Thursday of Hāṛh (according the Bikrami calendar), which falls in the last ten days of June and usually lasts three days. Thursday and Friday it is specially held for men and Saturday for only women.

Clarification about some misunderstandings

Because in the past little literature has been published about the Naushāhiyah Order many facts among the people remained unknown, though some manuscripts about those evidences are preserved. A complete biography of Hazrat Naushah Pīr itself with authenticity, has not furthermore reached the laymen. When someone did write something about Hazrat Naushah Pīr, it could be considered just as not written due to unreliability.

The mistakes are to such an extent that even his own name has not been spelled correctly. The author of Haftād-e Awliyā, Shah Murad Suhrawardī, names him for example Ḥāji Bannu Ganj Ba<u>kh</u>sh. The

author of Tazkirah Awliya-ye Hind-o Pāk, Mirza Akhtar Dehlavi, transmits beside a wrong name also a wrong descendance, namely Khakrol (Jālip Khokar or Jālip Rājpūt). A name not known in this world. In this way in the book Asrār-e Tarīqat he has been named Ḥāji Galgu, while Ḥāji Galgu and Ḥāji Naushah are two totally different persons. Khawāja Abul Faiz Suhrawardī writes in his Kitab ul-Faqr Fakhrī: “The spiritual Order Naushāhī is founded by Khawāja Muḥammad Fuzail Waḥy.” Khawāja Muḥammad Fuzail Waḥy is however not the founder, but a spiritual disciple of the founder, namely Sayyid Naushah Ganj Bakhsh himself. The author of Tazkirat ul-Fuqurā, Mīr Akthar Keranvi, has also taken this wrong designation and even placed him with the Sādāt-e Gīlāni. That means a descent coming from the area Gīlān (arabized to Jīlān) in Persia, while Hazrat Naushah Pīr رحمة الله عليه in fact belongs to the Sādāt-e ‘Alawī, a direct descending from Hazrat ‘Alī ibn Abī Ṭālib رضي الله عنه, a cousin and son-in law of the Holy Prophet ﷺ.

In 1960 Noori Kutubkhana Lahore published a folder with the name “Tazkirah Naushah Ganj Bakhsh”. This contained however from the beginning till the end disinformation, i.e. filled with mistakes. Due deficiency of proper publishing, some thought this spiritual Order to be the same as the Datteshāhī, a branch outside Islam. By this a number consider Pīr Muḥammad Sachyār as Hazrat Naushah Pīr, although Pīr Muḥammad Sachyār was a Murid and a successor of Hazrat Naushah Pīr.

In the end can be concluded that not much reliable information about Hazrat Naushah Pīr has been written, with the necessary evidences for this. There even have been cases of mistaken identity and equalizing with other branches. If something has been written, this information doesn’t agree with the facts.

The accurate information has remained till today by means of manuscripts. By many spiritual disciples and successors of Hazrat Naushah Pīr there have been made notes about the life and the teachings of Hazrat Naushah Pīr. The best known among them are Risālah Al-I‘jāz, Thawāqib ul-Manāqib, Kanz ur-Rahmat and Chahār Bahār. See further the list of literature used after the end of this chapter.

The earlier mentioned books and authors, taken as examples, were only writers from the East. There are circulating however more of these misunderstandings. In the West, especially Europe, the last decades more books about spiritual Orders of Islām and their founders have been published. For instance, “The Sufi Orders in Islam” by J. Spencer Trimingham contains many such errors. It is now clear to point out from where these authors, compilers or translators have adopted their unsound sources.

Main sources

By some of the spiritual novices and successors of Sayyid Naushāh Ganj Bakhsh there are made reports about his life and teachings. The most famous treatises or reports in Persian from the first period are:

- Mirza Aḥmad Beg Lāhorī (died in 1697), *Risālah al-I'jāz* also aptly entitled as *Aḥwāl-o Maqāmāt-e Naushah Ganj Bakhsh* (written in 1696);
- Muḥammad Māh Ṣadāqat Kunjāhī (died in 1735), *Thawāqib ul-Manāqib* (written around 1714);
- Sayyid Ḥāfiẓ Muḥammad Hayāt Barkhurdārī (died in 1760), *Tazkirah Naushāhiyah* (written in 1733);
- Pīr Kamāl (Kamāluddīn) Lāhorī, *Taḥā'if-e Qudsiyah* (written in 1772);
- Maulvi Muḥammad Ashraf Mancharī (died in 1810), *Kanz ur-Rahmat* (written in 1805);
- Muḥammad Hāshim Shāh Tharpālvī (1735-1843), *Chahār Bahār* (written in 1794).

The writers of the later period, who mainly adopt from the sources of the writers of the previous period for their information, include:

- Muftī Ghulām Sarwar Lāhorī (1837-1890), *Ḥadīqat ul-Awliyā, Khazīnat ul-Aṣfiyā';*
- Sayyid Sharīf Aḥmad Sharāfat Barkhurdārī (1907-1983), *Anwār-e Naushāhiyah, Azkār-e Naushāhiyah, Ganj ul-Asrār;*
- Sayyid Abul Kamāl Barq Shāh (1924-1985), *Naushāh Ganj Bakhsh aur unkī Ta'līmāt, Shajarah Sharīf Naushāhī, Karāmāt-e Naushah Pīr.*

Footnotes

1) *Tarīkh-e Kohistān-e Arabī*
2) *Mīzān-e Hāshimī* by Sayyid Hāshim Shāh 'Alawī
3) *Mīzān-e Qutbī* by Sayyid Qutb Shāh 'Alawī
4) *A Glossary of the Tribes and Castes of the Punjab and North West Frontier* by H.A. Rose (despite some misconceptions)
5), 6) and 7) *Thawāqib ul-Manāqib* by Muḥammad Māh Ṣadāqat Kunjāhī
8) *Kanz ur-Rahmat* by Muḥammad Ashraf Mancharī
9) *Jāmi' ud-Durar*, cited in *Rauzat ul-Qayyūmiyah* by Shaykh Kamāluddīn Muḥammad Iḥsān Mujaddidī
10) Monthly magazine *"Qādirī Naushāhī"* edited by Ḥāmid Shāh from Gumtal
11) *Qafas ul-Ishq* by Sāīň Nizāmuddīn Naushāhī and *Gulzār-e Naushāhī* (Punjābī) by Muḥammad Hayāt Sharqpūrī

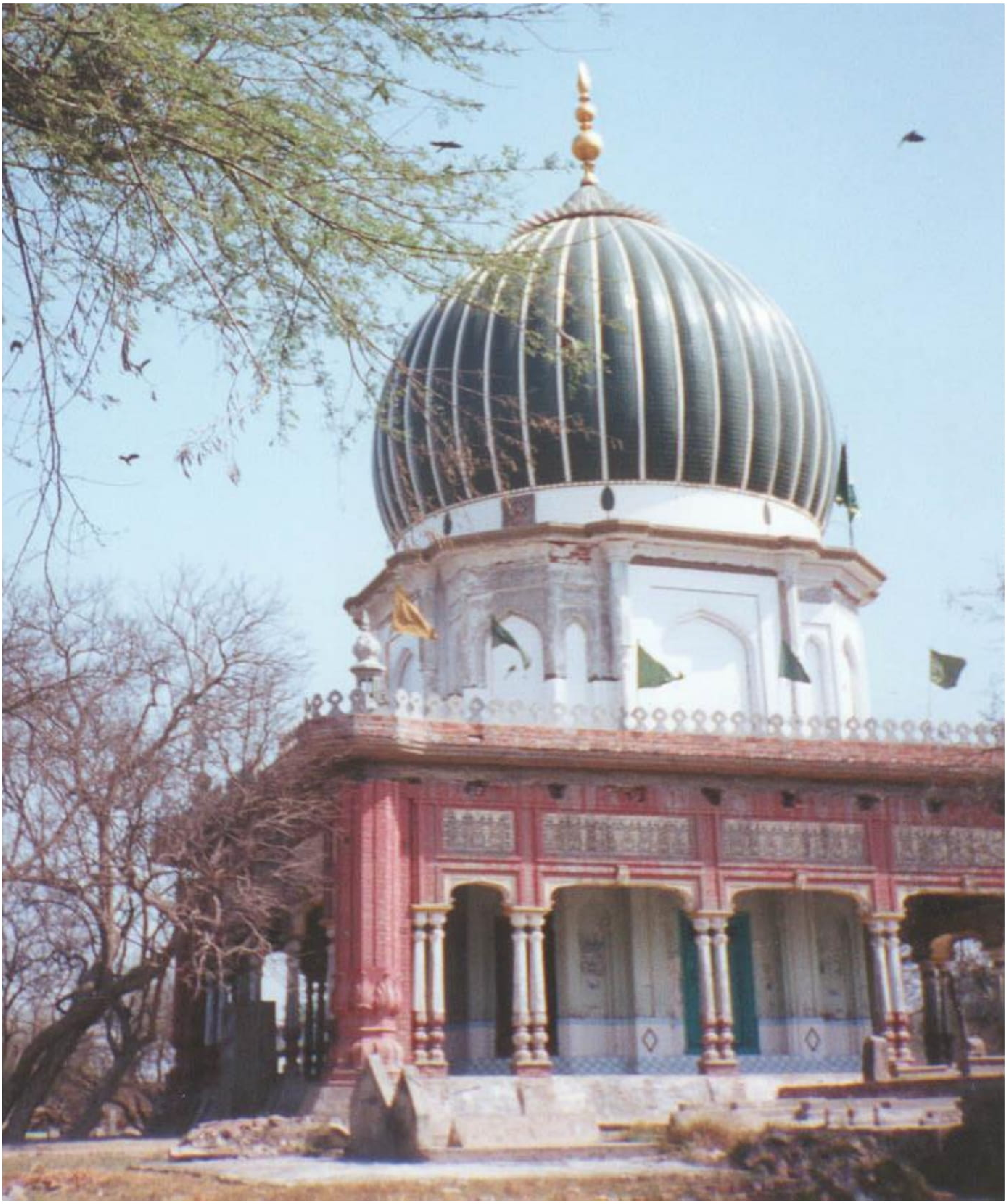
12) *Bahr ul-Jamān* by Sayyid Maḥbūb Shāh Ṣādiq Gīlānī, *Tarīkh-e Uch* by Muḥammad Ḥāfiẓ ur-Raḥmān Bahālpūrī, *Hadīqat ul-Awliyā* and *Khazīnat ul-Aṣfiyā* both by Muftī Ghulām Sarwar Lāhorī
13) and 14) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī
15) *Thawāqib ul-Manāqib* by Muḥammad Māh Ṣadāqat Kunjāhī
16) and 17) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī
18) *Khazīnat ul-Asfiyā* by Muftī Ghulām Sarwar Lāhorī, *Tazkirah Awliya-ye Hind-o Pāk* by Mīrzā Akhtar Dehlavi and *Haftād-e Awliyā* by Shāh Murād Suhrawardī
19) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī
20) *Tazkirah Ṣiddīqiyāň*
21) *Tazkirat ul-Mashā'ikh* by Muftī Khayrullāh Ladarvi
22) *Hadīqat ul-Awliyā* by Muftī Ghulām Sarwar Lāhorī and *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī
23) *Tazkirah Awliyā-ye Hind-o Pāk* by Mīrzā Akhtar Dehlavi
24) *Khazīnat ul-Asfiyā* by Muftī Ghulām Sarwar Lāhorī and *Tazkirah Ṣūfiya-ye Panjāb* by 'Ijāzul Ḥaqq Quddūsī
25) *Tahqīqāt-e Chishti* by Nūr Aḥmad Chishtī
26) *Thawāqib ul-Manāqib* by Muḥammad Māh Ṣadāqat Kunjāhī
27) *Tahqīqāt-e Chishti* by Nūr Aḥmad Chishtī
28), 29) and 30) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī
31) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī and *Kanz ur-Rahmat* by Muḥammad Ashraf Mancharī
32) *Sunan Abī Dāwūd*, Ḥadīth-collection of Abū Dāwūd
33) *Hujjatullāh fil-'Ālamīn* by Shāh Waliyullāh and *Jāmi' uṣ-Ṣifāt* by Sayyid Maḥmūd Rizvi
34) *Kitāb ul-'Aẓmah* by Abū Shaykh al-Iṣfahānī and *Khaṣa'iṣ ul-Kubrā* volume 2, by Jalāluddīn As-Suyūṭī
35) *Jāmi' at-Tirmidhī*, Ḥadīth-collection of imam Abī 'Īsā At-Tirmidhī
36) *Mathnawī-ye Ma'nawī Sharīf* by Hazrat Mawlānā Jalāluddīn Ar-Rūmī
37) *At-Takashshuf 'an Muhimmāt At-Taṣawwuf* by Ashraf 'Alī Thānvī
38) and 39) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī
40) *Tazkirah Awliyā-ye Hind-o Pāk* by Mīrzā Akhtar Dehlavī
41) *Tahā'if-e Qudsiyah* by Pīr Kamāluddīn Lāhorī
42) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī
43) *Tazkirah Naushāhī* by Sayyid Muḥammad Hayāt Barkhurdārī
44) *Kanz ur-Rahmat* by Muḥammad Ashraf Mancharī
45) *Chahār Bahār* compiled by Muḥammad Hāshim Shāh Tharpālvī
46) *Record Mahkama-ye Māl Mauza Ranmal Sharīf* (the archives of the department for financing at Ranmal Sharīf)
47), 48), 49) and 50) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī
51) *Tahqīqāt-e Chishtī* by Nūr Aḥmad Chishtī
52), 53), 54) and 55) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī

56) *Kanz ur-Rahmat* by Muḥammad Ashraf Mancharī
57), 58) and 59) *Risālah al-I‘jāz* by Mīrzā Aḥmad Beg Lāhorī
60) *Qādirī Naushāhī* a book written by Muḥammad Ṣādiq Mujaddidī
61) *Maktūbāt-e Mujaddid-e Alf-e Thānī* by Shaykh Aḥmad Sirhindī and *Anwār-uṣ-Ṣūfiyah*
62) Urdu translation of *Rauzat ul-Qayyūmiyah*
63) *Zubadat ul-Maqāmāt* by Muḥammad Hāshim Kāshimī Naqshbandī
64) *Qaṣr-e Irfān* by Aḥmad Chishtī
65) Daily paper *"Hālāt-e Lāhor"* edited by Dr. Wahīd Qureshi
66) *Da‘wat-e Islām,* Urdu translation of *"The preaching of Islam"* by Sir Thomas W. Arnold
67) *Khiṭābāt-e Garsān Datāsī* Urdu translation of *Langue la literature Hindoustanies de 1850 à 1869* by M.J.H. Garcin de Tassy
68) *Azkār ul-Abrār* by Pīr Nawwāb ‘Alī Shāh Naushāhī
69) *Tahā'if-e Qudsiyah* by Pīr Kamāluddīn Lāhorī
70) *Hadīqat ul-Awliyā* by Muftī Ghulām Sarwar Lāhorī
71) *Hālāt-e Mashā'ikhīn-e Naqshbandiyah* by Muḥammad Ḥasan Naqshbandī
72) *Tazkirah Shu‘arā-ye Panjāb* by ‘Abdur Rashīd
73) *Panjāb Adab dī Kahānī* by ‘Abdul Ghafūr Qurayshī
74) *Panjābī Adab kī Mukhtaṣar Tarīkh* by Professor Aḥmad Ḥusain Qureshi
75) This Mathnawī that is attributed to Hazrat Naushah Pīr ؒ, has according Pīr Sayyid Abul Kamāl Barq Shāh Sāhib ؒ not the title *Ganj*, but fully *Ganj ul-Asrār*
76) Quarterly magazine *"Shāhīn"* published by academy of agriculture of Gujrat
77) *Aḥwāl-o Āthār Sayyid Sharāfat Naushāhī* by Professor Iqbāl Mujaddidī
78) *Chahār Bahār* compiled by Muḥammad Hāshim Shāh Tharpālvī
79) *Tazkirah Naushāhī* by Sayyid Muḥammad Hayāt Barkhurdārī cited from *Risālah al-I‘jāz* by Mīrzā Aḥmad Beg Lāhorī
80) *Gulzār-e Naushāhī* (Panjābī) by Muḥammad Hayāt Sharqpūrī
81) *Kanz ur-Rahmat* by Muḥammad Ashraf Mancharī
82) Daily paper *"Hālāt-e Lāhor"* edited by Dr. Wahīd Qureshi
83) *Shajarah Sharīf Naushāhī* by Pīr Sayyid Abul Kamāl Barq Shāh Sāhib and *Jawāhir-e Maknūn* by ‘Abdun Nabī Kawkab
84) *Tashrīf ul-Fuqarā* by Sayyid Ghulām Muḥyiddīn Najjārī
85) *Chahār Bahār* compiled by Muḥammad Hāshim Shāh Tharpālvī
86) *Risālah al-I‘jāz* by Mīrzā Aḥmad Beg Lāhorī, *Thawāqib ul-Manāqib* by Muḥammad Māh Ṣadāqat Kunjāhī and *Kanz ur-Rahmat* by Muḥammad Ashraf Mancharī; verify also for details the written books by Pīr Sayyid Abul Kamāl Barq Shāh Sāhib ؒ: *Naushāh Ganj Bakhsh aur unkī ta‘līmāt, Shajarah Sharīf Naushāhī* and *Karāmāt-e Naushah Pīr*
87) *Tazkirah Naushāhī* by Sayyid Muḥammad Hayāt Barkhurdārī
88) *Thawāqib ul-Manāqib* by Muḥammad Māh Ṣadāqat Kunjāhī

89) *Tazkirah Naushāhī* by Sayyid Muḥammad Hayāt Barkhurdārī
90) *Khazīnat ul-Aṣfiyā* by Muftī Ghulām Sarwar Lāhorī
91) *Thawāqib ul-Manāqib* by Muḥammad Māh Ṣadāqat Kunjāhī and *Guldasta-ye Naushāhī* by Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ
92) *Azkār-e Naushāhī* and *Anwār-e Naushāhiyah* both by Sayyid Sharīf Aḥmad Sharāfat Barkhurdārī
93) *Khazīnat ul-Aṣfiyā* by Muftī Ghulām Sarwar Lāhorī
94) *Nuzhat ul-Khawāṭir* by 'Abdul Ḥayy Al-Ḥasanī Lakhnavī
95) *Tahā'if-e Qudsiyah* by Pīr Kamāluddīn Lāhorī
96) *Tazkirat ul-Mashā'ikh* by Muftī Khayrullāh Ladarvi
97) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī
98) *Risālah al-I'jāz* by Mīrzā Aḥmad Beg Lāhorī, *Thawāqib ul-Manāqib* by Muḥammad Māh Ṣadāqat Kunjāhī and *Tazkirat ul-Masha'ikh* by Muftī Khayrullāh Ladarvi
99) *Tahā'if-e Qudsiyah* by Pīr Kamāluddīn Lāhorī



Inside the holy tomb of Hazrat Naushah Pīr رحمۃ اللہ علیہ
Ranmal Sharīf, district Mandi Bahauddin, Pakistan.



The holy tomb of Hazrat Naushah Pīr رحمۃ اللہ علیہ,
seen from the eastern side.
Ranmal Sharīf, district Mandi Bahauddin, Pakistan.

HONOURABLE SUCCESSORS FROM THE PROGENY OF HAZRAT SAYYID NAUSHĀH GANJ BAKHSH رحمۃ اللہ علیہ

extraordinary saints,
subservient to all living creatures and Islām

HONOURABLE SUCCESSORS FROM THE PROGENY OF HAZRAT SAYYID NAUSHĀH GANJ BAKHSH رحمۃ اللہ علیہ

extraordinary saints,
subservient to all living creatures and Islam

SAINTS FROM THE PROGENY OF HAZRAT SAYYID NAUSHĀH GANJ BAKHSH رحمۃ اللہ علیہ

The biographies of the two sons of Hazrat Naushah Pīr رحمۃ اللہ علیہ, Sayyid Barkhudār Shāh رحمۃ اللہ علیہ and Sayyid Hāshim Shāh رحمۃ اللہ علیہ are already mentioned in the section "The spiritual successors (Khulafā) of Hazrat Naushah Pīr رحمۃ اللہ علیہ".

Sayyid Muḥammad Sa'īd Shāh رحمۃ اللہ علیہ

Sayyid Muḥammad Sa'īd Shāh also known as Hazrat Dūlā Pāk and Naushāh Thānī, is the youngest son of Sayyid Hāshim Shāh. After the death of his two elder brothers, he became the third Sajjādah Nashīn. He was informed about his spiritual succession by Hazrat Naushah Pīr through Raḍiyuddīn Kunjāhī. The latter told that Muḥammad Sa'īd Shāh would fulfil this task, and that he would help with teaching and the spiritual perfection of Sayyid Sa'īd Shāh! When Sayyid Sa'īd Shāh held this position, he was in a short time known everywhere. From far away people came to visit him and seek education.

Sayyid Sa'īd Shāh possessed praiseworthy virtues and particularly much knowledge about the religion (Islām). For his education a group of scholars and chiefs contributed to it. Likewise his ancestors, he also excelled in the midst of his contemporaries in knowledge, consciousness of Allāh ﷻ, Sunnah, spiritual perfection and supernatural gifts.

His generosity was known to all. People usually sent others to the Langar of Hazrat Dūlā Pāk. He spent every day a full bag of wheat and a cow for this Langar. Sometimes there were spent fifty or more bags or cattle for this purpose. Once someone came to Sayyid Jamālullāh, a son of Sayyid Barkhurdār. He said to his guest: "If you need to eat, don't hesitate to go to my brother (cousin) Muḥammad Sa'īd Shāh."

Through the work he did for Islām, many non-Muslims embraced the Islamic faith. He then undertook missionary travels. In the places where he stayed mosques were founded. They exist until now as a reminder of his presence. Mohṛa Nagial, Jardil in Pindkhurd and Khaṛi Tharchak are those few places among others that witness his visits.

During his travel he came once in Ṭhākra Mohṛa. A Majzūb, called Pīra, in this place obtained inner blessings from him. This travel was made by Hazrat Dūla Pāk during the winter. Because of the large crowd visiting him, he spent the night on an open veranda. In the middle was dug a large pit to lit fire, in order to keep the attendants

warm and that they would not suffer from cold. When the Dervishes came into spiritual ecstasy, the birds on the roof also started coming out from their nests, swinging back and forth and fluttering. After the meeting, Hazrat Dūlā Pāk gave the command to the birds to go back to their places. They obeyed immediately and returned to their nests.

During the period in which the Sikhs had come to power, locally Tharchak was torched three times so that nothing remained. The veranda where Hazrat Dūlā Pāk had taken his residence, however, remained undamaged.

A person from that place, Pundit Beliram, once debated with Hazrat Dūlā Pāk. But when the look of Hazrat Dūlā Pāk fell on him, he fell down on his feet and converted to Islām. He got the name ‘Abdullāh. His companions too became Muslims.

Sayyid Sa‘īd Shāh passed away in 1149 A.H. (1735). He was buried in the “Naushāhī cemetery”, Ranmal Sharīf. His grave is located in the eastern direction of his father’s grave on the terrace. Sayyid Sa‘īd Shāh had five sons. Their names were: Sayyid Ibrāhīm Shāh, Sayyid Haibat Shāh Shahīd, Sayyid Faqīrullah Ghāzi, Sayyid ‘Abdur Rasūl and Sayyid Sulṭān Muḥammad.

Sayyid Muḥammad Ibrāhīm Shāh رحمة الله عليه

He is the eldest son of Sayyid Sa‘īd Shāh, who was also an eminent scholar in Fiqh (Islamic law). After he had gained his Islamic knowledge, he took the pledge of the Bay‘ah at his father’s hand, from whom he received the Khirqa-ye Khilāfat. Sayyid Ibrāhīm Shāh was a writer. “Masā'il-e Ṭarīqat” and “Fatāwā Ibrāhīmiyah” are written by him respectively in Arabic and in Persian. He knew the Holy Qur’ān by heart and also owned the qualities of a spiritually perfect saint. Sayyid Ibrāhīm Shāh died in 1203 A.H. (1789). This happened after the Fajr prayer, while he was reciting the last Rukū‘ (paragraph) of Sūrat Al-Ḥashr. He was also buried in the “Naushāhī cemetery”, Ranmal Sharīf. From his marriage he had three sons: Sayyid Khān Muḥammad Mulk Shāh, Sayyid Khān ‘Ālim Shāh and Sayyid ‘Azīzullah Shāh.

Sayyid Muḥammad Mulk Shāh رحمة الله عليه

On Thursday, the third day of Rajab 1170 A.H. (24 March 1757) Sayyid Khān Mulk Shāh was born. Besides Ḥāfiẓ-e Qur’ān (someone who is able to recite the whole Qur’ān by heart), he was also a special person in knowledge and virtues. At his eighteenth year of age he

completed his education. Then he accomplished under the guidance of his father the Sulūk-e Qādiriyah, after which was handed by him the Khirqa-ye Khilāfat. His circle of Murīds was very wide. He was a generous person, by whom many Karāmāt have manifested. Sayyid Mulk Shāh died on the first day of Muḥarram 1278 A.H. (Wednesday 7 July 1861 according to a proper Gregorian calculation). His Holy tomb is located on the terrace west of his father's Tomb in Ranmal Sharīf. He got like his father three sons: Sayyid Ḥasan Shāh 'Ārif, Sayyid Quṭb Shāh and Sayyid 'Aẓīmullah.

Sayyid Ḥasan Muḥammad Shāh 'Ārif رحمة الله عليه

There is reported that he had already memorized at the age of nine years the whole Qur'ān. He was a very God-fearing person. Every day it was his habit to perform hundreds of voluntary prayers (Nawāfil). Many Karāmāt, through him have manifested and are still known to the people. After gaining knowledge he took the pledge of Bay'ah at the hands of his father, from whom he also got the Khirqa-ye Khilāfat. Sayyid Shāh 'Ārif was born on the seventh day of Ṣafar 1194 A.H. (14 February 1780). After spending many decades in Islamic work, he departed from this world on Sunday fourteen Sha'bān 1262 A.H. (6 August 1846) during the lifetime of his father. His holy grave is located in Ranmal Sharīf. The following sons were from him: Sayyid Ghulām Muḥammad Shāh, Sayyid Allāh Jawayya and Sayyid Sāhibzāda.

Sayyid Ghulām Muḥammad Shāh رحمة الله عليه

From birth he was a Walī. He was born on Monday 29 Rabī' ul-Awwal 1219 A.H. (9 July 1804). The Islamic knowledge he gained was from his uncle Sayyid 'Aẓīmullāh and his father, Sayyid Ḥasan Shāh. He was a spiritual disciple and successor of his father. His personality was characterized by deep devotion and consciousness of Allāh سبحانه وتعالى. He spent twelve years in seclusion, continuously in worshiping and Dhikr of Allāh جل جلاله. Besides the daily prescribed and voluntary prayers, he also performed five hundred additional voluntary prayers. In the outskirts of Riasi district Rajori, due him many Hindus embraced Islām. His obituary was communicated two months before by himself. On Monday the 12th of Rabī' ul-Awwal 1281 A.H. (15 August 1864) he has said farewell to this earthly life in the last part of the Fajr prayer, in the second Sajdah while loudly saying *"Subḥāna Rabbiyal-A'lā" (Holy is my Rabb, the most High).* His blessed grave is located in Thīkriaň Sharīf, district Riasi (Reasi). Sayyid Naṣīruddīn and Sayyid Aḥmad Dīn were his two sons.

Sayyid Sarkār Baḥr ul-'Ulūm رحمة الله عليه

His actually name is Sayyid Naṣīruddin Aḥmad and he has the designation, Baḥr ul-'Ulūm. The last name literally means "a sea of knowledge". He was born on the 12th of Rabī' ul-Awwal (1838). Out of affection his mother called him "Allāh-dittah", a Punjabi word meaning "Allāh's gift". His mother, Sayyidah Gohar Bībī, is a full sister of Shāh 'Umar Bakhsh and a descendant of Hazrat Naushah Pīr رحمة الله عليه.

He learned reading the Holy Qur'ān from his mother and he studied with his uncle, Shāh 'Umar Bakhsh, mystical text books (in Persian) such as "Karīmā", "Pandnāmah", "Nām-e Ḥaqq" and "Gulistān". He then completed his knowledge with his father, with whom he also took the pledge of Bay'ah. After accomplishing the Sulūk-e Qādiriyah his father finally handed him the Khirqa-ye Khilāfat.

Sayyid Sarkār Baḥr ul-'Ulūm was a Walī by birth. He was, moreover, very serious of temperament and had an authoritative and a handsome appearance. Despite the fact that he constantly was in the State of Jadhb (Jazb) (attraction to Allāh عزوجل), he did his religious duties completely. His regular habit was, among others, the performance of the five daily prayers in the mosque along with the Jamā'ah (congregation). From midnight until late morning he was completely engrossed in doing the Dhikr (Zikr) and Nafl prayers. From the 'Aṣr prayer he spoke with nobody until after sunset. In addition to this, regularly and with great care he did the usual Waẓā'if with regard to the Silsilah, which he also recommended to his Murīds.

Likewise his ancestors, he was also very generous. With his own hands he offered food to his guests and the travellers. His praiseworthy character was completely filled with courtesy and with love for the "True" جل جلاله. His eyes remained somewhat reddish and on his blessed face the light of the Wilāyah (sainthood) was clearly visible. By being engaged with many spiritual exercises and consuming little food, his body was lean of appearance. Needy and poor he cured without asking a return for it. He had a great dislike to pretence (falsehood and arrogance) and phony presentation.

Sayyid Sarkār Baḥr ul-'Ulūm lived mainly from agriculture. He cultivated his piece of land by himself. He furthermore held cattle, that he liked also to take care of by himself. In his stable always forty to fifty cows and goats were present.

His clothes were very simple. He dressed mostly in white. He wrapped a white turban on his head. He wore long hemmed shirts (Kurtahs) and never made use of trousers. Instead he used a long cloth,

usually light orange in colour, which he wrapped around his waist. He wore a woollen sheet on his winter journey and he took a staff along with him. A big orange cloth was the main part of his way of dressing. According the customs of the region he wore pointy leather shoes. All his garments were manufactured locally, including his footwear.

Throughout his life Sayyid Sarkār Baḥr ul-'Ulūm has spent most of his time in teaching of Islam. Most people of Chaksawārī have learned practical things about the faith by him alone. In the schools established by him is still taught to the same extent and with regularity. These are controlled and maintained by his own grandchildren. Besides teaching he also practiced the art of calligraphy. Sometimes he read the Qaṣīdah Burdah (a known laudatory poem in honour of the Holy Prophet ﷺ, by Imam Būṣīrī) on a melodic tone.

There have been revealed many thousands Karāmāt of all kinds through Sayyid Sarkār Baḥr ul-'Ulūm, including making a dead alive again. Any time from his life made part of a supernatural appearance. Many times his Murīds have experienced this. By his special dedication, one could as a result in one instant witness the spirit world, the world of the angels and the world between the death and the afterlife! There are testimonies by reliable persons such as Saiň Jumakhān and others the following: "His blessed look was so deep, that when he looked at someone, that person in question lost his worldly consciousness and as a result of spiritual ecstasy started to tremble!"

On Saturday, the third day of Dhul-Ḥijjah 1340 A.H. (29 July 1922) Sayyid Sarkār Baḥr ul-'Ulūm said farewell to this world. This happened during the 'Ishā' prayer, deep in the night, while saying *"Allāhu Akbar" (Allāh is the Greatest)* three times. His Mazār is located in district Mīrpūr, Chaksawārī Sharīf.

He was married to Sayyidah Ḥasan Bībī, who was not only a female Saint, but just as her husband, also knew the Holy Qur'ān by heart. They had two sons and three daughters: Sayyid Chirāgh Muḥammad Shāh, Sayyid Khushī Muḥammad Ma'ṣūm Shāh, Sayyidah Sulṭān Begum, Sayyidah Nūr Begum and Sayyidah Karam Bībī. Amongst these children Sayyid Khushī Muḥammad died when he was still a child.

Sayyid Chirāgh Muḥammad Shāh رحمۃ اللہ علیہ

The eldest son of Sayyid Sarkār Baḥr ul-'Ulūm, Sayyid Chirāgh Shāh, was born on the tenth of Rabī' ul-Awwal 1296 A.H. (1879) in Ranmal Sharīf. Already at his birth his mother Sayyidah Ḥasan Bībī received this happy news from the hidden world. The name Chirāgh Muḥammad

implies in fact a date in form of a verse in which the total value of the letters indicates his date of birth. This was composed by his father.

Sayyid Chirāgh Shāh was moreover a Walī by birth. When he was still an infant, the signs of his Wilāyah (sainthood) were noticeable. His mother told that he differed enormously from the other children. His obedience and thoughtfulness (mindfulness) were among the few qualities in his youth, which were very striking. When his mother recited the Holy Qur'ān, he listened to it very attentively and extremely quiet. From childhood he had a heart that continuously recollected Allāh ﷻ. This could be heard in the form of a sound resonating His name (Allāh)!

Sayyid Chirāgh Shāh gained Islamic knowledge mainly from his parents. The Holy Qur'ān and a number of Fiqh books he learned from his mother. He was educated by his father who also had taught him medicine and the various topics of Islām. Sayyid Chirāgh Shāh was a Murīd of his father. After he had completed the Sulūk-e Qādiriyah, he received from him the mantle of spiritual succession.

His praiseworthy character and his blessed personality were nothing more than an excellent example for his time. He was characterized among others by his special kindness and his great courtesy. He never treated others harshly: he always forgave the errors and mistakes of others. He was a humble person, who, like his grandparents, excelled in good virtues, spiritual perfection and supernatural gifts.

He never appeared unfriendly to others: he was lenient to errors and mistakes of others. The Sharī'ah was strictly followed by him and he based all his words and deeds on the Sunnah of the Holy Prophet Muḥammad ﷺ. Sayyid Chirāgh Shāh was not much talkative. As he spoke his words were related to religious issues and about the life and teachings of saints and sincere persons.

For his spiritual teachers of the Silsilah he had a great love and reverence. He especially had a very close relationship with them. His love and dedication for the Last Prophet ﷺ, and his closest family (Ahl ul-Bayt) were always noticeable. His mood was entirely filled with this intense love and deep revered feelings for them. When in his presence poems in honour of the Last Prophet ﷺ, were chanted, he was so impressed, that he was engaged in spiritual ecstasy for hours afterwards!

A large part of his life he spent in teaching the Holy Qur'ān. Many thousands of male and female students so have learned from him the Holy Qur'ān and the different aspects of Islām. A leading Muslim scholar and Ṣūfī of the region, also has said the following about him: "Hazrat Quṭb ul-Aqṭāb (namely Sayyid Chirāgh Shāh) received inner

blessings from Hazrat Khizr (Khiḍr) عليه السلام and possessed in addition, ‘Ilm-e Ladunnī. He had acquired the knowledge of the secrets of the Holy Qur’ān and in addition held the position of the Quṭb.” His loftiness and spiritual perfection have been also confirmed by a number of other scholars and several saints.

Besides teaching of Islām to others, he cured many sick persons by his acquired knowledge about medicine. With great success he treated, among other things, typhoid, pulmonary tuberculosis and asthma. Deadly snakebites, by his prayers, disappeared within a few days. Even terminally ill persons were treated by his own hands and they regained their health again. He did this all without asking any fee.

He devoted the biggest part of his daily life to voluntary prayers and devotional exercises. He read at least once a day the Shajarah Sharīf (prayer with all the names of the saints of the Silsilah) and said many times the Durūd (blessings on the Holy Prophet ﷺ). In the same way he recited every day a third part (ten Pārahs) of the Holy Qur’ān, which was one of his favourite engagements. From his childhood until his last days of life, his practice at night was as follows: after midnight he woke up, did the ritual ablutions and did a few voluntary prayers. Then followed the Tahajjud prayer, consisting of twelve Raka‘āt (prayer units). He recited from the Holy Qur’ān then the Surahs Al-Mulk, Al-Muzzammil and At-Taghābun. He then commenced the Zikr of the Kalimah. He did himself at dawn first the Adhān (Azān: call to prayer), whereupon he performed the Sunnah part of the Fajr prayer. The compulsory part (Farḍ) he did then together with the Jamā‘ah. Till the Ishrāq prayer (just after sunrise) he kept himself busy with meditation and contemplation. Finally, he gave others lesson in the Qur’ān.

He earned his living by practising agriculture. When his father moved from Ranmal Sharīf to Chaksawārī, he bought here a piece of land. Sayyid Chirāgh Shāh remained cultivating this piece of land all his life long. He also himself took care of the cattle and in addition he arranged himself the household affairs and did the tasks of agriculture.

A number of written pieces or documents of Sayyid Chirāgh Muḥammad Shāh has been left behind as a legacy. These include:

1. **Malfūẓāt-e Baḥr ul-‘Ulūm**
   (the words of Sayyid Sarkār Baḥr ul-‘Ulūm);
2. **Sharḥ Ṣad Sī Mas’alah**
   (explanation on 130 religious issues);
3. **Shajarah Sharīf Naushāhiyah**
   (the spiritual family tree of the Naushāhiyah Order);

4. **Sī Harfī Naushāh Ganj Bakhsh**
(letter verses about Sayyid Naushāh Ganj Bakhsh);
5. **Mujarrabāt-e Qādiriyah**
(proven remedies of the Qādiriyah Order);
6. **Ādāb-e Ṭarīqat**
(the ethics or the right attitude on the spiritual path) and
7. **Maktūb-e Manẓūm**
(letters composed in prose).

Because of his daily activities, he had too little time to write books. Besides writing he composed also poems in the Punjabi language.

Sayyid Chirāgh Shāh was married to Sayyidah ʻInāyat Fāṭimah, daughter of Muḥammad ʻAbdullah Hāshimī. She was an eminent female saint of her time. From this marriage they had four sons and two daughters:

① Sayyid Pīr ʻĀlam Shāh (1916 – 1990),
② Sayyidah Daulat Fāṭimah (1918 – 1997),
③ Sayyid Abul Kamāl Barq Shāh (1924 – 1985),
④ Sayyid Ghulām Sarwar Shāh (1929 – 1978),
⑤ Sayyidah Ṣughrā Fāṭimah (around 1933 – 2004) and
⑥ Sayyid Pīr Maʻrūf Ḥusain Shāh (he was born in 1936 and is current spiritual head of the successor of the Qādiriyah Naushāhiyah Baḥr ul-ʻUlūmiyah and also the founder of "The World Islamic Mission", Jamʻiyyat Tablīgh ul-Islām and Jāmiʻah of Naushāhpūr Sharīf).

The two daughters of Sayyid Chirāgh Muḥammad Shāh were God-fearing people who excelled both in the outer aspects and in the inner aspects of the religion.

On Monday the 12th of Rabīʻ ul-Awwal 1366 A.H. (10 March 1947) Sayyid Chirāgh Shāh took leave of this world. This happened while he was saying loudly three times the Kalimah. His Janāzah (funeral prayer) was led by his son Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī رحمۃ اللہ علیہ. His Holy grave lies on the Naushāhiyah cemetery in Chaksawārī, on the terrace at the foot end of his father's grave.

According to his will, he wanted to be buried as soon as possible. By the large number of visitors and the large crowd however, his coffin remained open until the next day midnight. His blessed countenance remained so bright, that the entire cemetery was illuminated through it! Besides that, there have manifested by him countless Karāmāt during his lifetime; today many persons also enrich themselves at his Mazār with blessings and many of their sincere wishes are fulfilled. Annually on the ninth and tenth of the month March his ʻUrs-festival is being held at the "Darbār-e Naushāhī" in Ḍogah Sharīf, district Gujrat.



The main entrance of the holy tombs of Hazrat Sayyid Sarkār Baḥr ul-‘Ulūm ؒ, Hazrat Sayyid Chirāgh Muḥammad Shāh ؒ and other relatives seen from the outside in the southern direction in Chaksawārī, Āzād Kashmīr, Pakistan.

Consulted literature

The main source used for this section "Saints from the progeny of Hazrat Sayyid Naushāh Ganj Bakhsh ؒ" is the Urdū book *Shajarah Sharīf Naushāhī* written by Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī ؒ, 1985 fourth edition, Maktabah Naushāhiyah, Darbār-e Naushāhī, Ḍogah Sharīf, district Gujrāt, Pakistan.



ḤasbunAllāhu wa ni‘mal-Wakīl

"Allāh is sufficient for us and an Excellent Guardian is He!"
(Holy Qur'ān 3:173)

HAZRAT PĪR SAYYID ABUL KAMĀL BARQ SHĀH QĀDIRĪ NAUSHĀHĪ BAḤR UL-‘ULŪMĪ رحمة الله عليه

An exceptional mystic, a renowned poet and an extremely pious person

HAZRAT PĪR SAYYID ABUL KAMĀL BARQ SHĀH QĀDIRĪ NAUSHĀHĪ BAḤR UL-‘ULŪMĪ رحمۃ اللہ علیہ

A concise biography of Hazrat Pīr Sayyid Abul Kamāl Ghulām Rasūl Barq Shāh Qādirī Naushāhī رضي الله عنه

Arsa-ye hasti meň yūň to haiň lākhoň sāhib-e kamāl,
chashm-e bātin ne faqat tujh hī ko pāyā Bul-Kamāl

Although in every era there exist many perfect saints,
the source of concealment has merely chosen you for this,
oh Abul Kamāl (father of spiritual perfection)!

Jise qatrah pilā dete haiň Sayyid Barq Naushāhī
use daryā banā dete haiň Sayyid Barq Naushāhī

He is Sayyid Barq Naushāhī, the one who lets to drink a drop of divine love,
and turns this finally into an ocean, that is Sayyid Barq Naushāhī!

Nigāh-e pāk se wallāh diloň ke āstānoň meň
chirāgh-e Ḥaqq jalā dete haiň Sayyid Barq Naushāhī

With his perfect glances by Allāh عَزَّوَجَلَّ*, in the innermost of the hearts,*
he kindles the divine light, that is Sayyid Barq Naushāhī!

Haiň bahr-e bekarāň qiblah murawwat ke sakhāwat ke
gham-e daurāň miṭā dete haiň Sayyid Barq Naushāhī

He is the direction and through his gentleness he resembles an ocean without borders;
he eliminates all the stages of misfortune, that is Sayyid Barq Naushāhī!

Zihe kāmil Walī wālī wilāyat ke murīdoň ko
Khudā nām-e Khudā dete haiň Sayyid Barq Naushāhī

What a wonderful saint he is, who takes care of his disciples via
his sainthood by stressing the name of Allāh ﷻ*, that is Sayyid Barq Naushāhī!*

Sawālī jholiyāň bhar-bhar ke lejāte haiň ay Dā'im
dawā de-kar du'ā dete haiň Sayyid Barq Naushāhī

All kinds of beggars return fully satisfied, oh Dā'im Iqbāl:
he gives them medicine and prayer of supplication, that is Sayyid Barq Naushāhī!

Name and birth

On Friday morning, eight August 1924 (six Muḥarram 1343 A.H.) Hazrat Pīr Sayyid ‘Allāmah Ḥāfiẓ Abul Kamāl Barq Shāh Qādirī Naushāhī came into the world in Chaksawārī, district Mīrpūr in the current Pakistan at the house of his father Hazrat Pīr Sayyid Chirāgh Muḥammad Shāh رحمة الله عليه. At birth Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī was given his actual name Ghulām Rasūl. Hereafter he will be referred to as Hazrat Pīr Barq Shāh Sāhib. He was later known under the Kunyah Abul Kamāl and under his Takhalluṣ, pen name, Barq (literal meaning: lightning). The Kunyah (teknonymy) specifies the name of the father or mother in relationship with one of his or her children. This can also refer to a particular quality of the mentioned person. Abul Kamāl means father of Kamāl. In this case it refers to the name of his fourth son: Hazrat Pīr Sayyid Ẓāhir Shāh Kamāl, born in 1953.

Predictions of his birth

Hazrat Pīr Sayyid Chirāgh Muḥammad Shāh told that his father Hazrat Sayyid Sarkār Baḥr ul-‘Ulūm had told him, that he would get a son, who would be a unique person of his time. The mother of Hazrat Pīr Barq Shāh Sāhib, Sayyidah Ummul-Barakāt has told, that she saw a person dressed in green, who told her that she would get a son. This son would achieve a very high inner state and in connection with his spiritual perfection he would be known widely. Sayyidah Ummul-Barakāt also has told, that she saw the day before the birth, after the Tahajjud prayer, Hazrat Sayyid ‘Abdul Qādir Jīlānī رحمة الله عليه who told that her child’s name on the Lawḥ-e Maḥfūẓ (the divine tablet) was written as Ghulām Rasūl. Furthermore she told, that his name was chosen in her presence.

Sayyid Qalandar Shāh Gīlānī has quoted from Hazrat Sayyid Ghulām Muḥammad Shāh رحمة الله عليه (great-grandfather of Hazrat Pīr Barq Shāh Sāhib), that Sharf Dīn has stated the following: “One day Hazrat Sayyid Ghulām Muḥammad Shāh said to Sayyid Qalandar Shāh Gīlānī: ‘Soon will come from my generation, a spiritual perfect person by whom the Silsilah (spiritual Order) will enjoy a great fame, whose prayers will be accepted and by whose blessings many will be happy.’” After this he said, that the news about this son, his birth and advent, is told to him orally from Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه(the founder of the Naushāhiyah Order).

His family genealogy (Shajara-ye Nasab)

Hazrat Pīr Barq Shāh Sāhib is a distant relative of the Last Prophet Muḥammad ﷺ, may Allah ﷻ grant him peace and blessings. Through forty-one generations his descendant ends at Hazrat 'Alī Al-Murtazā رضي الله عنه, a cousin and son-in-law of the Last Prophet Muḥammad ﷺ, and also the fourth Caliph of the Muslim community. Up to the ninth generation including Hazrat Sayyid Naushāh Ganj Bakhsh he is both a descendant and a spiritual successor of father to son. Hence, the complete Shajara-ye Tarīqat, the spiritual lineage, partially corresponds with the sequence of succession up to the founder of the Naushāhiyah Order, Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه.

Hazrat Sayyid Abul Kamāl Ghulām Rasūl Barq Shāh Qādirī Naushāhī, the son and disciple of

① Hazrat Sayyid Chirāgh Muḥammad Shāh Qādirī Naushāhī, the son and disciple of
② Hazrat Sayyid Naṣīruddīn Sarkar Baḥr ul-'Ulūm Qādirī Naushāhī, the son and disciple of
③ Hazrat Sayyid Ghulām Muḥammad Shāh Qādirī Naushāhī, the son and disciple of
④ Hazrat Sayyid Ḥāfiẓ Ḥasan Muḥammad Shāh Qādirī Naushāhī, the son and disciple of
⑤ Hazrat Sayyid Ḥāfiẓ Khān Muḥammad Mulk Shāh Qādirī Naushāhī, the son and disciple of
⑥ Hazrat Sayyid Muḥammad Ibrāhīm Shāh Qādirī Naushāhī, the son and disciple of
⑦ Hazrat Sayyid Muḥammad Sa'īd Shāh Qādirī Naushāhī "Dūlā Pāk wa Naushāh Thānī", the son and disciple of
⑧ Hazrat Sayyid Muḥammad Hāshim Shāh Qādirī Naushāhī "Daryā Dil", the son and disciple of
⑨ Hazrat Sayyid Ḥāji Muḥammad Naushāh Ganj Bakhsh, the son of
⑩ Hazrat Sayyid Abū Ismā'īl Alā'uddīn Ḥusain, the son of
⑪ Hazrat Sayyid Abul 'Alā Shamsuddīn Shahīd, the son of
⑫ Hazrat Sayyid Abū Sulaymān Jalāluddīn Muḥammad, the son of
⑬ Hazrat Sayyid 'Abdullāh Zākir-e Hū, the son of
⑭ Hazrat Sayyid Ṣāhibuddin Shāh Muḥammad, the son of
⑮ Hazrat Sayyid Ghulām Muḥammad, the son of
⑯ Hazrat Sayyid Mu'izzuddīn, the son of
⑰ Hazrat Sayyid 'Abduṣṣamad 'Ārif, the son of
⑱ Hazrat Sayyid 'Aṭā'ullah, the son of
⑲ Hazrat Sayyid 'Abdul Awwal Zāhid, the son of

⑳ Hazrat Sayyid Maḥmūd Shāh, alias Pīr Jālib, the son of
㉑ Hazrat Sayyid Kamāluddin Aḥmad Zākir, the son of
㉒ Hazrat Sayyid ‘Abdul Manṣūr Jalāluddin Sulṭān, the son of
㉓ Hazrat Sayyid Muḥammad Munawwar Bakhtmand, the son of
㉔ Hazrat Sayyid Sa‘īduddīn Sikandar Shāh Anwar, the son of
㉕ Hazrat Sayyid Burhānuddīn Hubayrah, the son of
㉖ Hazrat Sayyid Jalāluddin Gohar ‘Alī, the son of
㉗ Hazrat Sayyid A’izzuddīn ‘Izzat, the son of
㉘ Hazrat Sayyid Jamāluddin Isḥāq, the son of
㉙ Hazrat Sayyid ‘Abdul Ḥaqq Sajan, the son of
㉚ Hazrat Sayyid ‘Alī Shāh Muḥsin, the son of
㉛ Hazrat Sayyid ‘Abdul ‘Alī ‘Awn, the son of
㉜ Hazrat Sayyid Ya‘lā Qāsim, the son of
㉝ Hazrat Sayyid Ḥamzah Thānī, the son of
㉞ Hazrat Sayyid Ṭayyār, the son of
㉟ Hazrat Sayyid Qāsim, the son of
㊱ Hazrat Sayyid ‘Alī, the son of
㊲ Hazrat Sayyid Ja‘far, the son of
㊳ Hazrat Sayyid Abul Qāsim Ḥamzat ul-Akbar, the son of
㊴ Hazrat Sayyid Abul ‘Abbās Ḥasan, the son of
㊵ Hazrat Sayyid ‘Ubaydullāh Madanī, the son of
㊶ Hazrat Sayyid Abul Faḍl ‘Abbās ‘Alamdār, the son of
㊷ Hazrat Sayyid Abul Ḥasan ‘Alī Al-Murtaḍā, a paternal cousin and son-in-law of the Last Prophet Muḥammad ﷺ; may Allāh سبحانه وتعالى be well pleased be with them and may His mercy rest on them!

His spiritual links (Shajara-ye Tarīqat)

The Shajara-ye Tarīqat, or the spiritual lineage of Hazrat Pīr Barq Shāh Sāhib رحمة الله عليه goes through nine Saints back to the founder of the Naushāhiyah Order Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه, who in turn via twelve Saints goes back to the leader of the saints of all times Hazrat Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه and that finally ends at the Last Prophet Muḥammad ﷺ through thirteen Saints.

The Shajara-ye Tarīqat of Hazrat Pīr Barq Shāh Sāhib up to Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه is as follows:

Hazrat Sayyid Abul Kamāl Ghulām Rasūl Barq Shāh Qādirī Naushāhī, son and disciple of
① Hazrat Sayyid Chirāgh Muḥammad Shāh Qādirī Naushāhī, son and disciple of

② Hazrat Sayyid Naṣīruddin Sarkār Baḥr ul-‘Ulūm Qādirī Naushāhī, son and disciple of
③ Hazrat Sayyid Ghulām Muḥammad Shāh Qādirī Naushāhī, son and disciple of
④ Hazrat Sayyid Ḥāfiz Ḥasan Muḥammad Shāh Qādirī Naushāhī, son and disciple of
⑤ Hazrat Sayyid Ḥāfiz Khān Muḥammad Mulk Shāh Qādirī Naushāhī, son and disciple of
⑥ Hazrat Sayyid Muḥammad Ibrāhīm Shāh Qādirī Naushāhī, son and disciple of
⑦ Hazrat Sayyid Muḥammad Sa‘īd Shāh Qādirī Naushāhī “Dūlā Pāk wa Naushāh Thani”, son and disciple of
⑧ Hazrat Sayyid Muḥammad Hāshim Shāh Qādirī Naushāhī “Daryā Dil”, son and disciple of
⑨ Hazrat Sayyid Naushāh Ganj Bakhsh Qādirī رحمة الله عليه.

The Shajara-ye Tarīqat of Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه up to Hazrat Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه is as follows:
① Hazrat Sakhī Shāh Sulaymān Nūrī Qādirī, disciple of
② Hazrat Sakhī Shāh Muḥammad Ma‘rūf Khushābī Qādirī, disciple of
③ Hazrat Sayyid Mubārak Ḥaqqānī Uchwī Qādirī, disciple and son of
④ Hazrat Sayyid Shāh Ghauth Muḥammad Gīlanī Qādirī, disciple and son of
⑤ Hazrat Sayyid Shamsuddīn Gīlanī Qādirī, disciple and son of
⑥ Hazrat Sayyid Shāh Mīr Gīlanī Qādirī, disciple and son of
⑦ Hazrat Sayyid Abul Ḥasan ‘Alī Gīlanī Qādirī, disciple and son of
⑧ Hazrat Mas‘ūduddīn Ḥalbī Qādirī, disciple and son of
⑨ Hazrat Sayyid Abul ‘Abbās Aḥmad Qādirī, disciple and son of
⑩ Hazrat Sayyid Ṣafiyuddīn Ṣūfī Qādirī, disciple and son of
⑪ Hazrat Sayyid ‘Abdul Wahhāb Gīlanī Qādirī, disciple and son of
⑫ Hazrat “Ghauth-e A‘ẓam, Pīrān-e Pīr” Sayyid ‘Abdul Qādir Jīlānī رحمة الله عليه.

The Shajara-ye Tarīqat of Hazrat Sayyid Abdul Qādir Al-Jīlānī رحمة الله عليه up to the Last and most Beloved Prophet Muḥammad ﷺ is as follows:
① Hazrat Qāḍī Abu Sa‘īd Mukharramī (Makhzūmī), disciple of
② Hazrat Khawāja Abul Ḥasan Hakkārī (Hankārī), disciple of
③ Hazrat Abul Faraḥ Yūsuf Ṭarṭūsī, disciple of
④ Hazrat Khawāja Abul Faḍl, disciple of
⑤ Hazrat Khawāja Abu Bakr Ash-Shiblī, disciple of
⑥ Hazrat Khawāja Junayd Baghdādī, disciple and maternal nephew of
⑦ Hazrat Khawāja Sarī Saqṭi, disciple of
⑧ Hazrat Khawāja Ma‘rūf Karkhī, disciple of
⑨ Hazrat Shāh Dāwūd Ṭā’ī, disciple of

⑩ Hazrat Khawāja Ḥabīb ‘Ajamī, disciple of
⑪ Hazrat Khawāja Ḥasan Baṣarī, disciple of
⑫ Hazrat ‘Alī Al-Murtazā ibn Abī Ṭālib ؓ, disciple of
⑬ Sayyidul Anbiyā’ wal-Mursalīn Muḥammad Al-Muṣṭafā ﷺ. (May Allāh ﷻ be well pleased be with them and may His mercy rest on them!)

The children of his father Pīr Sayyid Chirāgh Muḥammad Shāh رحمة الله عليه

The father of Hazrat Pīr Barq Shāh Sāhib, Sayyid Chirāgh Muḥammad Shāh was married to Sayyidah ‘Ināyat Fāṭimah, daughter of Muḥammad ‘Abdullāh Hāshimī. She was an eminent female saint of her time. From this marriage they had four sons and two daughters:

① Hazrat Pīr Sayyid Pīr ‘Ālam Shāh Qādirī Naushāhī,
he was born on Saturday 11 March 1916 and died on 28 June 1990;
② Sayyidah Daulat Fāṭimah Qādirī Naushāhī,
she was born in 1918 and died in 1997;
③ Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī,
he was born on Friday 8 August 1924 and died on 2 April 1985;
④ Hazrat Sayyid Ghulām Sarwar Qādirī Naushāhī,
he was born on 30 November 1929 and died on 18 December 1978;
⑤ Sayyidah Ṣughrā Fāṭimah Qādirī Naushāhī,
she was born around 1933 and died on Monday 21 June 2004;
⑥ Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī,
he was born on Saturday 20 June 1936.

Education (persons from whom he has gotten his education)

Hazrat Pīr Barq Shāh Sāhib got education beside from his father Hazrat Sayyid Chirāgh Muḥammad Shāh in Chaksawārī, district Mīrpūr, also from the following notable people:

- Maulana Nawwāb Dīn Sāhib in Laddar, district Mīrpūr,
- Maulana Ghulām Ḥusain Ṣāhib in Kalial,
- Maulana ‘Abdul Ghanī Ṣāhib in Madrasah Ḥanafiyah Ghaniyah and in Madrasah Muḥammadiyah in Sialkot,
- Maulana Muḥammad Shādmān and
- Maulana Nazīr Ṣāhib.

The youngest brother who is also the current head of the Naushāhiyah Order, Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh, reports that Chaudhri Fazl-e Ilāhī mentioned on Wednesday six August 1964 in Bradford, England, in the presence of the persons Muḥammad Khān, Rāj Muḥammad and Sayyid Taṣawwur Ḥusain Shāh Sāhib and few others the following: “When I was still taking Qur’ān lessons in

Chaksawārī and I had already repeated the previous lessons, Hazrat Pīr Barq Shāh Sāhib said at an age between three and four years, although he had not even begun to read the Qur'an, to his father who at that time taught: 'I want also recite the Qur'ān!' Hazrat Pīr Barq Shāh Sāhib kept insisting and finally his father said to him: 'Let me hear what (whatever passage) you wish to recite!' After this his father let the son recite (by heart) different parts of the Holy Qur'ān. Despite the fact that he had not even began learning to read the alphabet, not only Hazrat Sayyid Chirāgh Muḥammad Shāh heard this, but also we all witnessed, how he read it fluently. When Hazrat Sayyid Chirāgh Muḥammad Shāh heard this, he said to him: 'Oh my son! Allāh سبحانه وتعالى has granted you 'Ilm-e Ladunnī (inspired knowledge). You don't need me further for this!'"



At the left side: Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh Sāhib,
in the middle: Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمة الله عليه
and at the right side: Hazrat Pīr Sayyid Pīr 'Ālam Shāh Sāhib رحمة الله عليه.

Initiation in the spiritual Order and spiritual succession (Bay'ah & Khilāfah)

Hazrat Pīr Barq Shāh Sāhib was both a spiritual disciple and the spiritual successor of his father Hazrat Sayyid Chirāgh Muḥammad Shāh رحمة الله عليه. In 1939 (Dhul-Ḥijjah 1359 A.H.) he received the Khilāfah from his father and became his Sajjādah Nashīn (head of succession).

Spiritual exercises

Already from his youth Hazrat Pīr Barq Shāh Sāhib spent his nights keenly in worship, in which he accomplished the prayers and in the daytime fasting as far as his capacity allowed him to do this. He knew at the age of twelve to worship Allāh ﷻ so much, that he spent entire nights in voluntary prayers and meditation.

In 1940, he has done a long spiritual exercise at the foot of the Himalayas. In that period he fasted continually and took for Saḥrī (a light meal before the dawn) only a cup of tea and broke his fast with just a date (fruit). He spent the most time in performing voluntary prayers and in Qur'ān recitation. In the same year he has meditated in an enclosed space of a mosque forty days long in Chaksawārī, recited the Holy Qur'ān and done a lot of voluntary prayers. The food for him in these days was only some milk with a lump of sugar. In the beginning of 1940 he had suddenly become taciturn and remained so for a whole year and seven months. During this period, he stopped eating and drinking, even to the extent that he spent many months without any food. He wore a green cloak and rested during this time at night after his prayers on the prayer rug. If someone offered him a bed, he did not use the mattress. This was also his habit in the winter.

A long spiritual training at the foot of Sūn Sakesar

In 1959 for a long time of six months Hazrat Pīr Barq Shāh Sāhib has busied himself at the foot of the mountain Sakesar (part of the salt mountains Pothohār) near the valley Sūn Sakesar in Khushāb district, with meditation and other spiritual exercises. It was summer during that period and there was no water to be found in that area. Even to sit down under a shade of a tree, was impossible. During this period, he remained barefoot and he survived from the shrubs and plants of the nearby places. He broke fasting with the leaves of the trees there. He did not speak in this time with others and spent most of his day by reciting the Holy Qur'ān and the performance of voluntary prayers. He says this in a line in the Punjabi:

Wich sūn sakesar de janglāň de, bani sanad mere imtihān di e

"The proof of success I have acquired in the forest (wilderness) of Sūn Sakesar."

First marriage

The first marriage of Hazrat Pīr Barq Shāh Sāhib was on 20 May 1946 with Sayyidah Ummul Ḥasanāt Nazīr Fāṭimah, daughter of Muḥammad Ḥāfiẓ Shāh Naushāhī. From this blessed marriage they had eight sons and five daughters. Their names and dates of birth are:

① Hazrat Sayyid Ṣafdar Ḥusain Shāh Aṭ'har Sāhib رحمۃ اللہ علیہ,
born on Tuesday 25 February 1947 in Chaksawārī;
② Hazrat Sayyid Taṣawwur Ḥusain Shāh Sāhib,
born on Friday 21 January 1949 Ṭhil Sharīf;
③ Hazrat Sayyid Rizā Ḥusain Shāh Sāhib Nasīm رحمۃ اللہ علیہ,
born on Friday 12 May 1950 in Kalowal;
④ Sayyidah Ṭāhirah Fāṭimah رحمۃ اللہ علیہا,
born on Thursday 29 November 1951 in Chaksawārī;
⑤ Hazrat Sayyid Ẓāhir Shāh Kamāl Sāhib,
born on Wednesday 14 January 1953 in Chaksawārī;
⑥ Hazrat Sayyid Quṭb Shāh Abdāl Sāhib,
born on Saturday 2 October 1954 in Ṭhil Sharīf;
⑦ Sayyidah Barakāt Fāṭimah "the eldest" رحمۃ اللہ علیہا,
born on Wednesday 7 November 1956 in Ṭhil Sharīf;
⑧ Hazrat Sayyid Ẓuhūr Ḥusain Shāh Sāhib,
born on Thursday 12 November 1958 in Ṭhil Sharīf;
⑨ Sayyidah Ḥasanāt Fāṭimah,
born on Sunday 12 January 1961 in Ṭhil Sharīf;
⑩ Hazrat Sayyid Ṭāhir Shāh Abrār Sāhib,
born on Sunday 14 October 1962 in Ḍogah Sharīf;
⑪ Sayyidah Anwār Fāṭimah,
born on Sunday 18 October 1964 in Ḍogah Sharīf;
⑫ Sayyidah Ṭāhirah Fāṭimah "the younger",
born on Tuesday 6 September 1966 in Ḍogah Sharīf;
⑬ Hazrat Sayyid Muḥammad Muḥsin Shāh Sāhib,
born on Monday 18 March 1968 in Ḍogah Sharīf.

The first wife of Hazrat Pīr Barq Shāh Sāhib, Sayyidah Ummul Ḥasanāt Nazīr Fatimah رحمۃ اللہ علیہا passed away in 1968. Their eldest son Hazrat Sayyid Ṣafdar Ḥusain Shāh Aṭ'har Sāhib, alias Hazrat Yūsuf Naushāhī رحمۃ اللہ علیہ, died on March 13, 1981 at the age of thirty-four on Friday in Essen, Germany (former West Germany) after an accident in Ṭā'if, Saudi Arabia. He was transferred by aircraft to a hospital in Germany where he passed away to his serious injuries.

Their daughter Sayyidah Barakāt Fāṭimah رحمة الله عليها "the eldest" died at the age of thirty-nine on Tuesday 8 January 1985 and now lies buried in Chaksawārī, district Mīrpūr.

Their third son Sayyid Rizā Ḥusain Shāh Sāhib رحمة الله عليه died when fifty-nine years old on Monday 19 January 2009 in Ḍogah Sharīf where he was buried close to the Holy tomb of his parents and elder brother. In command of his father, he moved from Germany to Darbār-e Naushāhī in 1985. In Ḍogah Sharīf he spent twenty years continuously. These years were full of care and dedication. He presided and supervised and also fulfilled the function of local Sajjādah Nashīn.

Second marriage

The second marriage of Hazrat Pīr Barq Shāh Sāhib took place on 9 March 1970 in Ranmal Sharīf with Sayyidah Rashīdah Begum, daughter of Sayyid Muḥammad Anwar Sāhib Naushāhī. She passed away in November 2014. From this blessed marriage they had two sons:

① Hazrat Sayyid Meḥram Shāh Muẓaffar Sāhib,
born on Sunday 23 May 1971 in Ranmal Sharīf, and

② Hazrat Sayyid Muḥammad Mu'ẓam Shāh Sāhib, alias Mojee Shāh,
born on Monday 21 January 1974 in Ḍogah Sharīf.

Participation in Jihād

His eldest brother Hazrat Pīr Sayyid Pīr 'Ālam Shāh Sāhib رحمة الله عليه has told, that Hazrat Pīr Barq Shāh Sāhib participated in the struggle of Kashmir and took care for the food supplies to the freedom fighters.

Tablīgh or missionary travels

Hazrat Pīr Barq Shāh has travelled many times and visited the most cities of Kashmir (one part is controlled by Pakistan and one by India), and Pakistan for Tablīgh or "Da'wah" (missionary work). From 1978 to 1984 he also has toured several places more than seven times for the purpose of Tablīgh work in the main cities of England and the Netherlands and for encouraging others to do this. In a single trip to Germany (former West Germany), he has done Da'wah work in several cities and also in Belgium and France, in cities like Brussels and Paris, where he also has delivered speeches. He has visited the Netherlands (Holland) seven times from August 1979 to November 1984.

Immigration and settlement

In October 1947 after the suppression of the Dogra State Hazrat Pīr Barq Shāh Sāhib settled in the independent State of Pakistan. First he lived in Chaksawārī, after which he moved to Dina (1948), followed by Kalowal (1949-1951), in the district of Jhelum and after that to Ṭhil Sharīf. In Ṭhil Sharīf (1952) he bought a piece of land, where he had built houses and stayed there for a number of years until the State occupied it and constructed the Mangla Dam (which was completed in 1967). Finally, he settled down in the district of Gujrat in 1962 in Ḍogah Sharīf. This piece of land in Ḍogah Sharīf which he registered under the name Darbār-e Naushāhī is now still known and referred by inhabitants with this designation.

Debates (Munāzare)

In Changi, district Sialkot a Mirzai Maulvi (adherent of Qadianism) entered into a debate with Hazrat Pīr Barq Shāh Sāhib. They debated on the completion of the prophethood. This Mirzai Maulvi lost and had consequently acknowledged his ignorance. About the life of the Prophet Jesus, peace be upon him, and the false prophethood as claimed by Mirza Ghulām Ahmad, Hazrat Pīr Barq Shāh Sāhib won the debate he had with Maulvi Hanif Qamar Saikal Qadiani and Sayyid ‘Alī Muḥammad, patrons of the Aḥmadiyyah Jamā‘ah (community) in Bhiri, near the city of Gujranwala.

Two Deobandi Maulvis had argued with Hazrat Pīr Barq Shāh Sāhib on issues relating to the Last Prophet ﷺ, whether he was a divine light (Nūr) or not, about having hidden knowledge (‘Ilm ul-Ghayb) of the Prophets عليهم السلام and about asking help (Istimdād) through the Awliyā’ullāh (Friends of Allāh سبحانه وتعالى: saints).

In Karachi Hazrat Pīr Barq Shāh Sāhib brought both Sayyid Artazā Ḥusain, Sayyid Maḥfūẓ ul-Ḥaqq and his opponents to silence about the false Bahā‘ī faith.

Sayyid Munawwar Ḥusain, a Shi’ite, lost the debate in the presence of thousands of persons in Chaksawārī, district Mīrpūr on the question of the descendants of Hazrat ‘Alī Ibn Abī Ṭālib رضي الله عنه, the fourth Caliph, that constituted the only descendants of the Last Prophet ﷺ. Mir Sayyid Mukhtar Ḥusain Zaydī debated with Hazrat Pīr Barq Shāh Sāhib on the Bāgh-e Fadak (name of an orchard in Khaybar that the youngest daughter Sayyidah Fāṭimah رضي الله عنها, according him, should have inherited from her father, the Holy Prophet ﷺ), the Khilāfah

(succession as leader of the Muslim community) and on the incident of the Qirṭās (last will of the Holy Prophet ﷺ that he wanted to let write) and immediately stopped when he got the evidences.

Hazrat Pīr Barq Shāh Sāhib had with a Christian Pastor Mr. William John a successful debate in Jalālpūr, Jattan Mission Hospital in district Gujrat. A report is described in detail in his book "a few days in the Shiloh hospital" (in Urdu: Shailukh Haspatāl meň chand roz).

Repentance of Qadianis

In one of his missionary travels to the Netherlands (Holland) Hazrat Pīr Barq Shāh Sāhib has converted a large number of Qadianis (also called Mirzais, adherents of the Aḥmadiyyah movement) to Islam. This happened mainly in a general meeting in The Hague, where many embraced the Islam.

Supervision of religious institutions

In his life Hazrat Pīr Barq Shāh Sāhib has monitored many religious institutions, such as in the beginning the World Islamic Mission, the Islamic Missionary College and afterwards the Jam'iyyat Tablīgh ul-Islām in Bradford, England. The Jāmi'ah Tablīgh ul-Islām in Gujrat, Pakistan, and the Jāmi'ah Islāmiyah in Chaksawārī, district Mīrpūr, are maintained by his supervision, guidance and patronage. These institutions continued making progress. The supervision of these institutions was later entrusted to his youngest brother Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh Sāhib and also done by some of his own sons.

More than forty years serving as a writer

During his life Hazrat Pīr Barq Shāh Sāhib has written for forty years more than five hundred books on different topics related to Islam and left these behind for others.

These writings pertain in particular the following topics:

- Tafsīr (exegesis or explanation of the Holy Qur'ān);
- Ḥadīth (report of the words and deeds of the Holy Prophet ﷺ);
- Fiqh (the Islamic legal science, including jurisprudence);
- Taṣawwuf (Islamic mysticism or spirituality);
- Ṭibb (science of medicine or medication);

- Munāẓare (debates);
- Tanqidāt (criticism or reviews);
- Ansāb (genealogy);
- Manṭiq (logic);
- Ṣarf (morphology);
- Naḥw (syntax);
- Aḥwāl-o Sawāniḥ (biographies);
- Safarnāme (itinerary or descriptions on travels);
- Manāqib-o Fazā'il (panegyrics or laudatory poems);
- Wa'ẓ (speeches);
- 'Amaliyāt (practical exercises with respect to Ta'wīdhāt);
- Ilm ur-Ru'yā (dream interpretation);
- Maktūbāt (correspondence of letters);
- Fann-e Tarīkhgoyī (the art of composing chronograms).

His knowledge of languages

Hazrat Pīr Barq Shāh Sāhib was completely master of the Punjabi, Urdu, Persian and Arabic. In all of these languages Hazrat Pīr Barq Shāh Sāhib has left behind much literature in prose and poetry. Fate (i.e. Allāh ﷻ) had allotted him such a strong memory, that when he talked about a certain topic, he even mentioned except author name and book title, also the page number of the book, year of publication and beside this he read by heart whole texts exactly as it was. When he quoted the words of a particular poet, he added large parts prose of the same poet and when he let to be heard his own words, he soon was busy for hours with clarifications.

Composing poetry

The several poetic works written by Hazrat Pīr Barq Shāh Sāhib are very elegant and effective. Hazrat Pīr Barq Shāh Sāhib has quoted (by heart) more than thousands of poems orally. The way he presented the Taṣawwuf (Islamic mysticism or spirituality) in the Punjabi in his time, according to many experts, still nobody could do it on this manner. Even the most difficult subjects he could display in the simplest language. His words are still used daily by Muslim scholars in their speeches, which are very popular among the common people. In his Arabic and Persian poetic works he has gathered and left behind a lot of valuable information for readers.

Some examples of his poems

To get a more precise idea of the deep religious-mystical experience of Hazrat Pīr Barq Shāh Sāhib next a selection of some of his famous poems, translated into English are presented. These poems are in the original language with a transliteration. These are usually selections of Rubā‘iyyāt, quatrains, about a particular theme. These are included in his famous volume of verses, such as Taḥā'if-e Naushāhiyah, Na‘t-e Naushāhī and Naushāhī Shu‘arā.



A radiant picture of Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ at the home of Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh Sāhib, Southfield Square in Bradford, England.

A glorification of Allāh ﷻ,
Jalla Jalāluhū, the most Glorious
by Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī

Ay Ghafūr ur-Rahīm Karīm terī
har sāh wich karnī thanā chāhiye

Bahr-o barr andar dayr-o haram andar
lāzim zikr-e abadī Lā ilāh chāhiye

Wāhid lā sharīk hay zāt terī
charchā wahdat dā jā-bajā chāhiye

Barq terī dargāh wich ṭek matthā
karnā Ḥaqq 'abadiyyat adā chāhiye

O Great Forgiver, the most Compassionate, because of Your quality of generosity, we should serve You any moment praising.

On land or sea (anywhere) in each monastery and place of worship, we should repeat as requirement "there is no god than You" forever.

Your existence is unique in all respects, without any partners; Your uniqueness should be praised by us everywhere.

Barq, in Your presence I have deposited my head, that one should worship the True One, in (Your) servitude, completely.

A glorification of Allāh ﷻ,
Jalla Jalāluhū, the most Glorious
by Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī

Mālikā kawn-o makān diyā
lā-makān hoke har makān wich eň

Be-jihat be-jism be-mithl hoke
har ik jism wich eň har ik jān wich eň

Kehṛī jagah nahīň jalwa-numāyī terī
tūň zamīň wich eň āsmān wich eň

Barq, Laysa ka-mithlihī shān terī
be-mithl ī mere dhiyān wich eň

O Owner (Possessor) of all the existing and time space
(the entire universe), by reaching the Lā-Makān (to transcend this)
You are in each time space (everywhere) perceptible!

Without direction, bodiless and without equal,
You are in each body and in each life form perceptible!

There is no place where Your manifestation is not present!
You are both on earth (the physical world) and in heaven
(the spiritual world) perceptible!

Barq, "Nothing is comparable with Him!" Your dignity is incomparable,
although this is in my Dhiyān (mental faculty or mind) perceptible!

In praise to the Holy Prophet Muḥammad ﷺ,
may Allāh ﷻ bless him and grant him peace,
by Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī

Mustafā rā namī Khudā goyam
wale Rab nah az way judā bīnam

Wallāh, guft-e ū guft-e Khudā dānam
billāh dast-e ū dast-e qazā bīnam

Bi-shinaw mā ramayta cheh mīgoyad
īň cheh manzar hayrat afzā bīnam

Goyam munkirā! Īň wā shagāf sukhne
nūrash Barq andar Mustafā bīnam

I say not that Mustafā (the Holy Prophet ﷺ) is Allāh,
but I see him not separated from Allāh.

Sworn by Allāh, I consider his words as Allāh's words,
by Allāh, I see his hand (power) over the Decree of Allāh.

Listen to what Allāh says: he threw not (but it was I Who threw),
I see this spectacle full of bewilderment.

Deniers, I say: it is a clear case,
I see the light of Mustafā (the Holy Prophet ﷺ) in Barq!

In praise to the Holy Prophet Muḥammad ﷺ, may Allāh ﷾ bless him and grant him peace, by Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī

Maiň kī jānnā kise dī raushanī nūň
Aḥmad Mustafā mere īmān dā chann

Mere dile dā chann te mere dimāgh dā chann,
fahm-o aql dā chann merī jān dā chann

‘Arsh-e A‘zam dā chann, Lawh-o Qalam dā chann,
merā Āqā oh Lā-Makān dā chann

Barq, wekh-ke rūkh-e pur-nūr jis dā
ṭoṭe hogayā eis asmān dā chann

The light of another is unknown to me (I don’t care, because only) Aḥmad Mustafā (the Holy Prophet ﷺ) is the Moon (the ultimate beauty) of my faith.

He is the Moon of my heart, the Moon of my brain (intellect), the Moon of my understanding and reason (comprehension) and the Moon of my life (whole my being).

He is the Moon of the biggest and highest heaven, the Moon of the divine Tablet (manifestation of the universal knowledge) and the Pen (manifestation of the divine will). My leader (Guide) is he who is the Moon of Lā-Makān (the incomprehensible world without time or space).

Barq, through beholding his enlightened face even the (physical) Moon of this heaven is cleft in two parts (i.e. he has surpassed all beauty)!

In praise to the Holy Prophet Muḥammad ﷺ,
may Allāh ﷻ bless him and grant him peace,
by Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī

Mustafā kaun he te Khudā kaun he
samjhan wāste khāss shu'ūr chāiyye

Rab kaun he eh Mustafā dasse
Mustafā layī Rabb-e Ghafūr chāiyye

Lā-makān andar he makīň kehṛā
wekhan wāste bātinī nūr chāiyye

Barq Rabb dā pāwnā nahīň mushkil
par hey shart wasīla-ye Huzūr chāiyye

Who is Mustafā (the Holy Prophet ﷺ) and who is Allāh?
To comprehend this a special awareness is necessary for.

Who is the Rabb (actually), tells Mustafā;
in order to comprehend Mustafā a gracious Rabb is necessary for.

Whose existence is in the Lā-Makān, place that has no place
(nowhere)? To behold (witness) this a hidden light is necessary for.

Barq, it is not difficult to reach the Rabb,
but the condition is that the presence of the Beloved Prophet ﷺ,
is necessary for (as a link)!

In praise to Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه
Quddisallāhu sirrruhul-‘azīz
by Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī

Dar-e Ghauth ul-A‘ẓam mīrāň de taqdīr banāyī jāndī ye
is ghar wich mar-ke jīne dī ta‘līm sikhāyī jāndī ye

At the spiritual Court of Ghauth ul-A‘ẓam رحمة الله عليه the destiny of life is being changed; here is taught first to die before beginning to live (a new spiritual life)!

Jo dar us de te ā jhukde oh rāz-e haqīqat pāleinde
is daftar de wich dukhyāň dī qismat badlāyī jāndī ye

One who bows down his head at his court (in surrender), obtains the mystery of reality; here changes the destiny of the most unfortunate (miserable) persons!

Ethe bhar bhar kāse deindāye khud hattheň sāqiye maikhānah
hik pal wich Rūmī Rāzī dī itthe hosh uḍāyī jāndī ye

The wine pourer of this Wine House pours the wine cups completely full by his own hands; in one moment lose here their consciousness (great saints and personalities, such as) Rūmī رحمة الله عليه and Rāzī رحمة الله عليه (too)!

Eh maktab ‘ishq-e haqīqī dā ithe bahs na sarfāň nahwāň dī
ithe khūk charāye jānde ne te khal lohāyī jāndī ye

This is a Court of real love, where is not discussed about the art of speech; here (even) pigs (most despicable deeds) are herded, and his own skin flayed, so that (errors) can be openly atoned!

Eh mehfil rindāň mastāň dī na loṛ koyī taqrīrāň dī
ithe nazrāň nazrāň wich zāhid har gal samjhāyī jāndī ye

This ensemble consists of reckless and foolish (intoxicated) persons, where there is given no lesson of sermons; oh ascetic (renunciant of the world), by means of only glances (very quick look) explanation is given!

Ithe hik hik sajde dī khātir saw wārī marnā peindā ye
ithe yār dā darshan pāne nūň gardan kaṭwāyī jāndī ye

For being able to do each Sajdah (worship of prostration in full surrender) one dies hundreds of times for this; (and) to behold the Friend (Allāh ﷻ), one lets (voluntary) behead himself!

Koyī samjhe bhāweň na samjhe maiň Barq haqīqat eh samjhī
ithe sawde sāre dil de ne na jībh hilāyī jāndī ye

That someone has realised this insight or not, Barq has seen (understood) this as truth (fact); here exists the merchandise (transaction; agreement) only from the heart (innermost), without moving the tongues (uttering a word)!

In praise to Hazrat Naushāh Ganj Bakhsh Qādirī رحمۃ اللہ علیہ
Quddisallāhu sirrruhul-'azīz
by Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī

Wich Ranmal Sharīf de maiň
Naushah Pīr dā garam bāzār takyā

Us Qāsim-e 'ishq dī galī andar
jinn-o bashar tā'īň kharīdār takyā

Binān̆ damṛiyoň faiz pahuňchāndā ay
Aiysā Sakhī Naushāhī darbār takyā

Barq, faqr kamāl Naushāhiyān̆ dā
Jisdā jag sārā talab-gār takyā

In Ranmal Sharīf I have personally witnessed:
Naushah Pīr's spiritual court is very busy visited (there is a huge crowd).

In the alleys of this Distributor of divine love,
I have both witnessed humans and Jinn as buyer (customer).

Without any payments (demand) he donates his spiritual benefit:
such a generous spiritual court of Naushah I have witnessed.

Barq, it is the spiritual perfection of the Naushāhī Order that I've
witnessed by Faqr, that the world that has come to know him,
seeks (visits) him frequently!

In praise to Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī *Sallamahullāhu wa Madda Ẓilluhul-'ālī,* Naushāhī by Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Naushāhī

Har ghaṛī har lahzah har palak andar
sāmne rahwe taswīr terī

Kufristān wich chamkiyā nūr-e wahdat
'ajab badalyā rang taqdīr terī

Sāyah piyā tathlīth dī rūh utte
eisī huyī buland takbīr terī

Barq howeň Ma'rūf kawnayn andar
kare dastgīrī Naushah Pīr terī

Every hour, any moment and any twinkling
your face is before me.

In the land of the unbelievers you have let shine the light of the unique divine light; in a miraculous way your destiny has gotten colour (luck) for change.

The shadow of the trinity (i.e. false doctrines) you have expelled,
by your expression (elevation) of Allāhu Akbar (Allāh is the Greatest).

Barq, may you be famous in the world as Ma'rūf (the well-known),
and that you may always receive the help of Naushah Pīr رحمۃ اللہ علیہ.

MAYKADA-YE NAUSHĀHĪ
The wine House of the Naushāhī Order
by Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Naushāhī

Maykada-ye ishq thīň ā zāhid
tū bhī ghuṭ ik hosh sambhāl kar pī

Jis ne piyā hay ise woh chaṛhā sūlī
'aysh-e zīst ko dil se nikāl kar pī

Khamar Haydarī Qādirī khum meň hay
ise jām-e Naushāhī meň ḍāl kar pī

Barq kamī nahīň Naushah ke maykhāne,
jitnā marzī hay sāghar uchhāl kar pī

It is no shame o pious, come and be drunk;
have once an attempt at consciousness and drink!

Who drinks however, comes surely showing off to the gallows;
eliminate this earthly existence from the heart and drink!

The wine is of Haidar رضی اللہ عنہ *and captivated in the barrel of Qādir* رحمۃ اللہ علیہ*,*
pour it in the cup of wine of Naushah رحمۃ اللہ علیہ *and drink!*

Barq, there is no shortage at the wine house of Naushah,
whosoever wishes, as much as the heart desires and drink!

Composing chronograms

Hazrat Pīr Barq Shāh Sāhib was besides a great poet also an extraordinary expert in composing annals in verses, where the value of the last words of the poem contained the date of death of a certain person. Moreover, he was very capable dating something exactly and he had, according to some experts in this field, no equal in his time.

The Ḥajj (the major pilgrimage to Mecca Mukarramah)

Hazrat Pīr Barq Shāh Sāhib went to the Ḥajj in 1982 at the age of fifty-eight and also visited the Holy grave of the Last Prophet ﷺ and other Holy places. The Salām (greeting of peace) which he presented at that time was very touching and entirely filled with intense love. At that time he has realised that there is a need to express his belief completely under words. To his friends he has written letters with poems of praise from the Holy cities Mecca and Medina. These letters now have become for the Muslim community a precious possession.

In his account of his travels about the Ḥajj, he has displayed also the history of the Najdis (Wahhabis) and the existing barbarity of theirs.

Renovation of sites with Holy graves

Hazrat Pīr Barq Shāh Sāhib has rebuilt the tomb of Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه on 1 May 1952. In Bhalwāl Sharīf he has set up the place of spiritual exercises of Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه and he himself took the most share in restoring the tomb of Hazrat Sayyid Sakhī Ma‘rūf رحمة الله عليه in Khushāb Sharīf and let make a road construction to that place. In Chaksawārī he also let rebuilt the holy graves of Hazrat Sayyid Sarkār Baḥr ul-‘Ulūm رحمة الله عليه and other saints. He has mainly done this to make it widely known that these are holy places and made these more accessible for visitors.

Interest in study

Hazrat Pīr Barq Shāh Sāhib was an extremely erudite person and so he had a very great interest in further profound studying, for which he spent a lot of attention and time. Both in daytime and in the night hours he was constantly engrossed in books. Even during serious illnesses, he kept his interest for studying. During his travels to Europe, he has also visited important libraries, where he spent hours researching manuscripts. This huge interest brought him to university libraries in Leiden (Holland) and Paris (France) among others.



A memorable picture of Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ.

His library

In Dogah Sharīf, district Gujrat, Pakistan, Hazrat Pīr Barq Shāh Sāhib had his own very large, self-arranged library. This was a unique stock of published and unpublished books in Arabic, Persian, Urdu and Punjabi covering the most diverse subjects of the Islām. In this library were very rare handwritten pieces in the form of carefully preserved manuscripts, including comments on the Ḥadīth collections of imām Bukhārī رحمۃ اللہ علیہ, Arabic Tafsīrs and volumes of Arabic poems or anthologies. About the Qadianism he had collected a lot of books in stock as evidence to show that this sect is totally out of the fold of Islām.

His supernatural gifts (Karāmāt)

In this world countless Karāmāt of Hazrat Pīr Barq Shāh Sāhib have been manifested. These consist of the most diverse events including making blind ones see again, granting children to childless couples, curing very

serious or incurable diseases or solving intractable problems just by the impact of his blessed look. Please note that all these special gifts can take place only by Allah's will and that the blessed personality of Hazrat Pīr Barq Shāh Sāhib served as mediation, if assistance through him was invoked.

There are too many Karāmāt to enumerate in this short biography. Hazrat Pīr Barq Shāh Sāhib paid actually little or no attention to this, while this occurred through him on unusual places and moments. The most special event was the fact that someone converted willingly to the Islam, or if he was already Muslim, his belief was strengthened more and he died with this true faith.

His illness

During the annual 'Urs-celebration in 1984 of Hazrat Sayyid Naushāh Ganj Bakhsh Qādirī رحمة الله عليه on a travel to England, Hazrat Pīr Barq Shāh Sāhib got infected in his lungs and became severely deteriorated. Doctors from Birmingham, Bradford and Pakistan came to him but there was no improvement. On 1 December 1984 he went back to Pakistan where his illness worsened gradually. Nevertheless, he has attended in the last week of March the annual 'Urs-celebration of his eldest son and delivered his last public speech and did the congregational prayers together. At the request of his sons and spiritual disciples he agreed to have medical treatment in Lahore. On March 29, he came to Muḥammad Aslam Naushāhī in Lahore where doctors of the 'Umar clinic tried to heal him, but that didn't help. The pain in the lungs and the slow breathing were getting more severe.

His farewell

On Tuesday, 2 April 1985 around twelve o'clock, his admission was into the 'Umar clinic, where oxygen was administered, however the pain ever increased. He requested to stop this process, so that he would suffer no more pain, and he said that it would now not take more long time. He asked quietly to let him say the Durūd (blessings and greetings to the most Beloved Prophet ﷺ), the Kalimahs (creeds) and to recite the Holy Qur'ān. While saying the Durūd and the Kalimahs Hazrat Pīr Barq Shāh Sāhib has said farewell to this world in the afternoon one minute past one and returned to the Only Creator عزوجل: *"Verily, we belong to Allāh and to Him we shall return!"* Exactly at that moment, sounded the call for the afternoon prayer from the minarets. This date corresponds with 11 Rajab al-Murajjab 1405 according to the Muslim calendar.

The funeral

Three hours after the farewell of Hazrat Pīr Barq Shāh Sāhib رحمة الله عليه to this transitory world his body was transferred to Dogah Sharīf, district Gujrat. The next day the funeral prayer was carried out at two o'clock in the afternoon, under the leadership of his eldest brother Hazrat Pīr Sayyid Pīr 'Ālam Shāh Sāhib رحمة الله عليه. The funeral prayer which was performed, was attended by great Islamic scholars and spiritual leaders. This was also attended by a large number of his spiritual disciples. Four o'clock in the afternoon his coffin was placed in the grave. In accordance with his last words the Holy Qur'ān was recited forty days and nights under the direction of one of his spiritual successors, Ḥāfiẓ Muḥammad Anwar Sāhib رحمة الله عليه.

His spiritual successors

The general leadership of the spiritual succession of the Silsilah Qādiriyah Naushāhiyah has been transferred by Hazrat Pīr Barq Shāh Sāhib to his youngest brother Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī. All the sons of Hazrat Pīr Barq Shāh Sāhib have also received his Khilāfah for representing him in some way. On this occasion the eldest son Hazrat Pīr Sayyid Ḥāfiẓ Ṣafdar Ḥusain Shāh Sāhib رحمة الله عليه passed away already during the life of Hazrat Pīr Barq Shāh Sāhib رحمة الله عليه. The third son Hazrat Pīr Sayyid Rizā Ḥusain Shāh Sāhib had been chosen for Dogah Sharīf. These persons were chosen by Hazrat Pīr Barq Shāh Sāhib himself and written down in his last will by his own hands. Pīr Sayyid Taṣawwur Ḥusain Shāh Sāhib is now for this task the rightful Sajjādah Nashīn of Darbār-e Naushāhī. By the increasing responsibility at the Darbār-e Naushāhī, this task Hazrat Pīr Sayyid Taṣawwur Ḥusain Shāh shares it with other brothers, especially Hazrat Pīr Sayyid Ẓāhir Shāh Kamāl and Hazrat Pīr Sayyid Quṭb Shāh Abdāl Qādirī Naushāhī.

The ceremony of Khilāfah officially took place by Hazrat Pīr Barq Shāh Sāhib himself during his lifetime. It comprised of a Dastār-bandī (wrapping of a turban) and the signing of a Sanad (written proof or credential). Audio and sound recordings bear also witness to it. A number of Murīds, however, after the passing away of Hazrat Pīr Barq Shāh Sāhib still received such a Khilāfah through Pīr Sayyid Ma'rūf Ḥusain Shāh Sāhib. It appears that Hazrat Pīr Barq Shāh Sāhib has given to him signed Sanads to determine who possibly should be eligible

for it. A Khilāfah which has been received through a Mushāhadah (inner contemplation or vision) or in a dream is not included in the list below, because of the controversial nature of it.

The following is a very brief overview of the most well-known and noteworthy Khulafā from the many hundreds of Hazrat Pīr Barq Shāh Sāhib ﷭. Some of them already may have departed from this world. Besides the youngest brother of Hazrat Pīr Barq Shāh Sāhib ﷭, as mentioned before, all his sons are assigned by him as spiritual successors, among which the eldest son always has the final responsibility for managing the Darbār-e Naushāhī as Sajjādah Nashīn.

Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif

He was born on 20 June 1936. At the age of seventeen Sayyid Ma'rūf Ḥusain Shāh Sāhib joined officially to the spiritual Order on Sunday 28th of June 1953 through taking the pledge of the Bay'ah at the hands of his elder brother Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Sāhib, after which Sayyid Ma'rūf Ḥusain Shāh Sāhib received the Khilāfah. Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif is the present spiritual head of the succession of the Qādiriyah Naushāhiyah Baḥr ul-'Ulūmiyah. His biography will be discussed at length after this part of the book.

Hazrat Pīr Sayyid Ḥāfiẓ Ṣafdar Ḥusain Shāh Aṭ'har Sāhib ﷭

He was born on Tuesday 25th of February 1947 in Chaksawārī. This eldest son of Hazrat Pīr Barq Shāh Sāhib ﷭ settled in Germany in the 1980s and in close cooperation with his youngest paternal uncle, Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh, he did Tablīgh work. He had founded a branch of the World Islamic Mission in Essen. His tremendous merits on religious field, is unfortunately not much known anymore by the public. One of his greatest achievements was the establishment of prayer time tables and proving that the 'Ishā prayer indeed existed in Europe in the midwinter, on the basis of another approved measuring of degrees. Posters, certificates and cards of "Die Islamische Welt-Mission" are some reminders of his unparalleled work. Hazrat Sayyid Ṣafdar Ḥusain Shāh At'har Sāhib ﷭, alias Hazrat Yūsuf Naushāhī, died at the age of thirty on Friday 13 March 1981 in Essen, Germany (former West Germany) after an accident at work a few days before in Tā'if, Saudi Arabia. He was transferred by plane to Germany where he died in the hospital. He has been buried next to his father in Dogah Sharīf. From his hands a number of written works has remained as reminder. Among these are Hayāt-e Naushāh Ganj Bakhsh, Mas'alah Ru'yat-e Hilāl and Kulliyāt-e At'har.

Hazrat Pīr Sayyid Taṣawwur Ḥusain Shāh Sāhib

He was born on Friday 21 January 1949 in Thil Sharīf. He resides in England (UK) since the 1970s. In November 1978 he did the Bay'ah at the hands of his father Hazrat Pīr Barq Shāh Sāhib and received also from his father the Khilāfah. He had the responsibility for the building of the Holy grave of his father and is currently the final responsible for the Darbār-e Naushāhī in Dogah Sharīf.

Hazrat Pīr Sayyid Rizā Ḥusain Shāh Nasīm Sāhib رحمۃ اللہ علیہ

He was born on Friday 12th of May 1950 in Kalowal. The third son of Hazrat Pīr Barq Shāh Sāhib رحمۃ اللہ علیہ, Sayyid Rizā (actually Riḍā and popularly pronounced as Rezā) Ḥusain Shāh Sāhib died on Monday 19 January 2009 at the age of fifty-nine in Dogah Sharīf and is buried close to the Holy graves of his parents and oldest brother. In command of his father, he moved from Germany to Darbār-e Naushāhī in 1985 in Dogah Sharīf, where he supervised this place for twenty-four years continuously with great care and devotion and he had the leading role as local Sajjādah Nashīn.

Hazrat Pīr Sayyid Ẓāhir Shāh Kamāl Sāhib

He was born on Wednesday 14 January 1953 in Chaksawārī. He lived a long time in Makkah Mukarramah and settled during the 1990s in the Netherlands. He is also a great poet, prolific writer and the founder of the Markazi Bazme Noshahi International. During his stay in Chaksawārī he had opened a medical house. He is an expert in healing through natural herbs, better known as homeopathy. In generosity and mystical experiences he has a very high status. He has written plentiful poems, among which are famous Wichhoṛā, Ẓāhir diyāň Yādāň, Sāz-e Gham, Lekhiyāň dī Gall, Nāma-ye Gham and Ik Chiṭṭhī Dard Bharī. In these days he lives in the Netherlands.

Hazrat Pīr Sayyid Qutb Shāh Abdāl Sāhib

He was born on Saturday 2 October 1954 in Thil Sharīf. He has worked in Saudi Arabia for a time and has accomplished many times the Ḥajj. Especially on the mystical path, he has a thorough knowledge and experience along with a superb high status. With strict regularity he keeps Zikr meetings with the Khatm Sharīf Qādiriyah Naushāhiyah.

Hazrat Pīr Sayyid Ẓuhūr al-Ḥasan Shāh Sāhib

He was born on Thursday 12 November 1958 in Thil Sharīf. He is currently living in England (UK). One of his distinctive features is that he masters all well-known languages of the world.

Hazrat Pīr Sayyid Ṭāhir Shāh Abrār Sāhib

He was born on Sunday 14 October 1962 in Dogah Sharīf. He is one of the sons that have gathered a very valuable and large digital archive of audio and video material of his father. In addition to this, he has a very melodious voice and recites eulogies or Na'ts in special meetings.

Hazrat Pīr Sayyid Muḥammad Muḥsin Shāh Jamāl Sāhib

He was born on Monday 18 March 1968 in Dogah Sharīf. He was only seventeen days old when his mother, the first wife of Hazrat Pīr Barq Shāh Sāhib, Sayyidah Umm ul-Ḥasanāt Nazīr Fāṭimah رحمۃ اللہ علیہا passed away. He was brought up by his paternal aunt, Sayyidah Fāṭimah Ṣughrā رحمۃ اللہ علیہا. One of his special features is that he has a very fair judgement, that always turns out correctly. Apart from thorough technical skills for cars he is a very gentle and an extremely modest person.

Hazrat Pīr Sayyid Meḥram Shāh Muẓaffar Sāhib

He was born on Sunday 23 May 1971 in Ranmal Sharīf. His religious and worldly training is of a very high level. He is also the coordinator of the Anjuman Thanākhān-e Mustafā ﷺ Pakistān. He has an enormous interest in religious study and has already studied many thousands of standard works on the different topics of Islām. He is also a prominent writer and poet. A number of books by him are: Mujaddid-e A'ẓam Hazrat Naushah Ganj Bakhsh رحمۃ اللہ علیہ, Anwār-e Barq رحمۃ اللہ علیہ, Awrād-o Waẓā'if-e Naushāhiyah, Tarīqa-ye Naushāhiyah and Taḥā'if-e Barqiyah. His personality is characterized by many special qualities, the deep effect of his written works and moving speeches.

Hazrat Pīr Sayyid Mu'ẓam Shāh Sāhib

He was born on Monday 21 January 1974 in Dogah Sharīf. This youngest son of Hazrat Pīr Barq Shāh Sāhib is also called affectionately in short Mojī Shāh. He used to have an electronic shop in Daulat Nagar and currently resides in England (UK). His mother, who stayed with him, passed away in November 2014. Besides that he has a very simple and sincere character, he is also a poet in Punjabi.

Hazrat Pīr 'Allāmah Ḥāfiẓ Muḥammad Anwar رحمۃ اللہ علیہ

He was born in Bharo, Sialkot, and is one of the leading Khulafā of Hazrat Pīr Barq Shāh Sāhib. Together with Pīr Sayyid Ma'rūf Ḥusain Shāh he has studied in Rāwalpindi. Through this relationship, he came into contact with Hazrat Pīr Barq Shāh Sāhib. After completion of his studies, he moved to the earlier stay of Hazrat Pīr Barq Shāh Sāhib in

Thil Sharīf, then in Dogah Sharīf and finally in Daulat Nagar. He was a very great scholar on religious fields and was the senior teacher and director of various religious institutions, among which were Jāmi'ah Qādiriyah Naushāhiyah in Dogah Sharīf, Jāmi'ah Tablīgh ul-Islām in Daulat Nagar and Jāmi'ah Islāmiyah in Chaksawārī, Āzād Kashmīr. Among the books he has written or composed include Jām-e Naushāhī, Ḥaqā'iq ul-Ma'ārif and Sabīl ul-Murtāḍīn.

Ḥāfiẓ Sayyid Muḥammad Munawwar Ḥusain Shāh Nāṣir

He was born on 26 April 1945 in Thil Sharīf, district Jhelum. His line of ancestry, goes back to Hazrat Naushāh Ganj Bakhsh رحمة الله عليه after ten generations. He was characterised by his deep mystical experiences.

Maulvi Sa'īd Muḥyiddīn Qudsī

He is the son of Muḥammad Ismā'īl from the place Mohān, near Dinah in district Jhelum. After his military service he was engaged with teaching. Three years before his death, he was overwhelmed by Jazb, breaking all worldly relationships. He died on 14 October 1967.

Qāzī Muḥammad Kāẓim

He was the son of Qāzī Qamaruddīn Uwaysī Chishtī from Kalrasīdan Rāwalpindi. He belonged to one of the foremost Murīds of Hazrat Pīr Barq Shāh Sāhib.

Qāzī Muḥammad Yūsuf

He was a brother of Qāzī Muḥammad Kāẓim. He had a close relation with the spiritual teachers of the Naushāhiyah Order and also belonged to the outstanding Murīds of Hazrat Pīr Barq Shāh Sāhib.

Qāzī Muḥammad 'Abdul Ghaniy

He is a son of Qāzī Qamaruddīn Uwaysī Chishtī and is now living in England. He has graduated in Arabic and also recites poems in Punjabi.

Fazl Karīm Mujāhid

He was an excellent Na't-khān (reciter of eulogies, especially in honour of the Holy Prophet ﷺ). He also recited poems in Punjabi. He passed away in 1973.

Mirzā Muḥammad Ibrāhīm Sāghar

He is the son of Mirzā Ghulām Ḥusain and was born in 1930 Kudhuk Gorha, Bhir in Mīrpūr. After his studies at the Peshawar University, he was in the military service. He is an expert in the field of audio and video technology.

Pīr Ghulām Muḥammad also known as Bābā Jī Sarkār

His hometown is Qila Sheikhupūra and he is a very skilled physician in homeopathy. Apart from its erudition, he is also a Na‘t-khān. He currently resides in England.

Maulvi Shāh Muḥyiddīn Badāyūnī

After his emigration from Badāyūn, he settled in Karachi. He graduated in Oriental Sciences and has already many books to his credit. His spiritual condition is dominated by Jazb.

Pīr Sipāhī from Multān

His real name is Ghulām Sarwar, son of Maulādād Hāshimī from Āzād Kashmīr. His lineage goes back after many generations to the family of Hazrat Naushah Pīr رحمة الله عليه. From its ancestors was Muftī Khayr Muḥammad Hāshimī a spiritual successor of Sayyid Muḥammad Sa‘īd Shāh رحمة الله عليه. Because of his work at the police, he was given the name Pīr Sipāhī. He currently resides in Multān.

Pīr Nūr Muḥammad

He lived in Jandkasāna, district Gujrat. His circle of Murīds is very large. They have two central places: one is in Jandkasāna and the other one is in Faisalabad.

‘Allāmah Ḥāfiẓ Muḥammad ‘Aẓīm

He is a great scholar and teaches in the Dār ul-‘Ulūm Aḥsan ul-Madāris. He also has delivered speeches and served as imam in the Pakistani army.

Shaykh Muhammd Nazīr

He is the son of Mīrāň Bakhsh and lived in the beginning in Machine Mohalla in Jhelum. He now has settled in Lahore. He has accomplished more than twenty times the Ḥajj and accompanied others in it.

Ṣūfī Zaynul ‘Ābidīn

He has dedicated himself to mysticism. He has an immense interest in study and has written many books.

Maulānā Liyāqat Ḥusayn

He is one of the significant Murīds and Khalīfah of Hazrat Pīr Barq Shāh Sāhib. He has made a very important contribution in religious matters and for the Silsilah (spiritual Order). He is a very learned and modest person, and also the closest assistant of Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh Sāhib.

Muḥammad Yūnus Uwaysī

He was one of the leading Murīds and Khulafā of Hazrat Pīr Barq Shāh Sāhib. He was a major contributor in religious matters and in the spiritual Order. Yūnus Sāhib was also one of the closest assistants of Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh Sāhib. He resided in England and passed away on Thursday 7 May 2015.

Hājī 'Adālat Khān

He did his pledge of Bay'ah at the hands of Pīr Sayyid Ma'rūf Ḥusain Shāh Sāhib. His father's name is Ḥāji Bāgh 'Alī Naushāhī. He recites also poems in Punjabi and from the 1980s lives in the Netherlands. Hājī 'Adālat Khān Sāhib has made also a huge contribution to the Silsilah.

Khalīlur Raḥmān

He has received his religious education in England. He also recites poems in the Punjabi and is working for the Jam'iyyat Tablīgh ul-Islām.

Qāri Muḥammad Ṭālib Ḥusain

He is the son of Muḥammad Khān from Paynām in district Mīrpūr. In 1982 he was also present at the pilgrimage of Hazrat Pīr Barq Shāh Sāhib. He is one of the prominent employees of Jam'iyyat Tablīgh ul-Islām.

Sūfī Wilāyat Ḥusain

For his work he has been living in Germany for a time. Today, he resides in Morgah and participates in all events related to the spiritual Order.

Muḥammad Laṭīf

He is the son of Muḥammad Ḥayāt. He has had teaching of Hazrat Pīr Barq Shāh Sāhib. He currently resides in Dinah. His family is also affiliated with the spiritual Order. Hazrat Pīr Barq Shāh Sāhib has stayed with him for a while. The original of the testament of Hazrat Pīr Barq Shāh Sāhib is also kept here and the former seat of Hazrat Pīr Barq Shāh Sāhib is treated with great respect.

Ṣūfī 'Abdullāh 'Abdul-Baṣīr

He was born in Suriname in 1933 and belongs to the one of the prominent Murīds and Khulafā of Hazrat Pīr Barq Shāh Sāhib. His name is spelled in Dutch as Abdoellah Abdoelbasier and he is renowned as Ṣūfī 'Abdul Baṣīr from Den Bosch. Besides healing others through prayers and written Du'ās (Ta'wīdhāt) by the permission of Hazrat Pīr Barq Shāh Sāhib, he experienced several Chillahs (mystical retreats) and organized several religious gatherings. He passed away in 2010. His descendants are still continuing this work, especially his son Muḥammad Ashraf Miāň.

Maulānā Muḥammad Rafī‘ Sāhib Muḥammad

He was born in Suriname, Paramaribo in 1951 and since the 1970s is living in the Netherlands. Hazrat Pīr Barq Shāh Sāhib stayed at the home of his parents in The Hague when visiting the Netherlands. Maulana Muḥammad Rafi's younger brother Muḥammad Nizām 'Alī belongs along with his other family members to the Silsilah. He makes a great contribution for the Surinamese community in religious activities. He has completed his studies for imam in Bradford, England.

Muḥammad Sharīf Miāň Mālguzār

He was born in Suriname in 1959. In Dutch his names are spelled as Mohammed Sharief Malgoezar. From 1974 he settled in the Netherlands. He belongs to the one of the leading Murīds and Khulafā of Hazrat Pīr Barq Shāh Sāhib. Besides this, he has also received the Khilāfah from Pīr Sayyid Pīr 'Ālam Shāh Sāhib رحمة الله عليه. He is an extremely pious person with an outstanding noble character and has a very close relationship with the spiritual teachers of the Silsilah. He has a special kind of love and reverence for the family and descendants of Hazrat Naushah Pīr, especially for the family of Hazrat Pīr Barq Shāh Sāhib. He regularly visits Pakistan to attend the celebration of the 'Urs. His late father Muḥammad 'Abdul Laṭīf (died in 2005), his late eldest brother Muḥammad 'Umar (died in 2003) and his youngest brother Muḥammad Ayyūb, together with his family belong together to the Silsilah.

Sāiň Ramazān Liyāqat 'Alī Khān Hansildār

He was born in 1952 in Suriname and settled in the 1970s in the Netherlands. Here he has made a very considerable contribution in the work of the Islam through the mosque where he was connected with. His last wife was from Pakistani origin. He passed away on 12 May 2013.

Muḥammad Ṣiddīq Rashīd Jiyāwū

He was born in 1960 in Suriname and settled in 1972 in the Netherlands. His name is spelled in Dutch as Rachied Djijawoe. He has made a very important contribution to the Silsilah and had also the opportunity to make some unique photos of Hazrat Pīr Barq Shāh Sāhib.

Muḥammad Ramazān Baqar'īdī

In Dutch his name is spelled as Ramdjan Bakridi. He was born in 1955 in Suriname. He has done work in printing books for the Silsilah and got his Khilāfah from Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh Sāhib. He has two sons Muḥammad Afzal and Muḥammad 'Imrān and one daughter Shiroon. They are all connected with the Silsilah and the work of Islām.

Ṣūfi Nazīr Aḥmad

He is a Murīd of Pīr Sayyid Pīr ʻĀlam Shāh Sāhib رحمۃ اللہ علیہ and received the Khilāfah from Hazrat Pīr Barq Shāh Sāhib رحمۃ اللہ علیہ. He spent much of his life in the blessed company of Hazrat Pīr Barq Shāh Sāhib. He currently lives in Kalowal, Pakistan, where Hazrat Pīr Barq Shāh Sāhib has stayed two years at his home.

Ṣūfi Miāň Khān

He lived in Dogah Sharīf and was one of the servants of Hazrat Pīr Barq Shāh Sāhib. In the beginning Hazrat Pīr Barq Shāh Sāhib stayed at his home for one year, after which he had built his house. Sūfi Miāň Khān had an enormous respect for his Shaykh. About him it is known that he never slept or sat on a bed or on a high place. Through a Duʻā of Hazrat Pīr Barq Shāh Sāhib he got a son, called Qāri Muḥammad Shafiʻ. Ṣūfi Miāň Khān passed away in 1988 and is buried at the foot end of the Holy grave of Hazrat Pīr Barq Shāh Sāhib.

Chaudhari Muḥammad Aslam

He currently lives with his son Chaudhari Zāhid Aslam. He is also the person who could obtain the manuscript of "Chahār Bahār" of the spiritual successor Hāshim Shāh Tharpalvi and via Hazrat Pīr Barq Shāh Sāhib has printed it. He also has built the Chillah-gāh of Hazrat Naushah Pīr in Bhalwāl Sharīf. His both sons Chaudhari Shāhid Aslam and Chaudhari Zāhid Aslam are Murīds of Hazrat Pīr Barq Shāh Sāhib.

Amīr Bāz from Birmingham

He is one of the foremost Murīds of Hazrat Pīr Barq Shāh Sāhib. Most of the time Hazrat Pīr Barq Shāh Sāhib stayed at the home of Amīr Bāz in Birmingham during his travels in England. He died in England and is buried in the Naushāhiyah cemetery in Dogah Sharīf.

Khushī Muḥammad

He currently lives in England. This prominent Murīd of Hazrat Pīr Barq Shāh Sāhib has a close relation with the spiritual masters of the Order.

ʻAbdul Ghafūr

Thanks to him the Dār ul-ʻUlūm Naushāhiyah in Mīrpūr, Āzād Kashmīr, plays an active role in that area. He makes a great contribution in the religious fields. He is a special Murīd of Hazrat Pīr Barq Shāh Sāhib.

Chaudhari Pahlwān Khān

He took the pledge of Bayʻah at the hands of Hazrat Pīr Barq Shāh Sāhib in 1956 in Thil Sharīf. He has spent in the blessed company of

Hazrat Pīr Barq Shāh Sāhib in the places such as Thil Sharīf, Dogah Sharīf, Kalowal and Dinah. He lives in these days in Langarpūr in district Jhelum.

Rāja Aurangzeb Khān

He belongs to the leading Murīds of Hazrat Pīr Barq Shāh Sāhib. Rājā Aurangzeb is a mystically oriented person that usually experienced a spiritual ecstasy. His grave is located in Sultānpūr, district Jhelum.

Sāiṅ Nādir ‘Alī

He is one of the trusted servants of Hazrat Pīr Barq Shāh Sāhib and serves at the Darbār-e Naushāhī in Dogah Sharīf. His both sons Aṣghar ‘Alī, Munīr Ḥusayn and his daughter Nasīm Akhtar have taken the Bay‘ah from Hazrat Pīr Barq Shāh Sāhib.

Muḥammad Yāsīn

During the Tablīgh travel of Hazrat Pīr Barq Shāh Sāhib to England in 1978 he took the Bay‘ah from Hazrat Pīr Barq Shāh Sāhib. In the last travel of the latter to England a gathering of a Khatm of the Qādiriyah Naushāhiyah was held at the home of Muḥammad Yāsīn. On that occasion he received from Hazrat Pīr Barq Shāh Sāhib the Khilāfah.

His will

Before Hazrat Pīr Barq Shāh Sāhib said farewell to this world he had written with his own hands his last will (Waṣiyyah) on four pages. The will dealt with some special affairs. Original specimen of this is kept at the Darbār-e Naushāhī, in his residence and in Dina, district Jhelum. The copies are in possession of many spiritual disciples. A week before his farewell he already had informed several people of his passing away. He had called the craftsman to him for making his coffin and gave special instructions about this. Hazrat Pīr ‘Allāmah Ḥāfiẓ Muḥammad Anwar Sāhib رحمۃ اللہ علیہ, one of his confidants, was given by Hazrat Pīr Barq Shāh Sāhib personally a few last necessary advices.

In his will Hazrat Pīr Barq Shāh Sāhib has made it very clear that his youngest brother, Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh Sāhib takes his place during his own life as Sajjādah-Nashīn (the supreme spiritual successor), his main representative in the spiritual Order of the Qādiriyah Naushāhiyah. The original text of this last will is well preserved at Ḥāji Muḥammad Laṭīf Naushāhī in Maḥallah Ma‘ṣūm Shāh in Dīna, district Jhelum. It was dated on Friday 4 March 1977 five o’clock in the afternoon at the house of Rasūl Bībī Naushāhī in Dīna. After this there are no major changes made by him. An English translation is as follows.

ꕥ ꕤ

In the name of Allāh, the most Merciful, the extremely Compassionate

Writing the following testament, I find it necessary because of the severity of my illness.

After the death I should immediately be buried, and one should not wait for people for the funeral prayer.

There should be a ban on screaming while crying. The recitation of the Holy Qur'ān, saying of the Durūd Sharīf and repetition of the Kalimah Sharīf (the testimony of faith) should be done.

The funeral prayer should be led by 'Allāmah Ḥāfiẓ Pīr Muḥammad Anwar Naushāhī.

After me my youngest brother Sayyid Ma'rūf Ḥusain Shāh Sāhib should be considered as the main spiritual leader and head of the Silsilah Naushāhiyah Baḥr ul-'Ulūmiyah.

Amongst my sons Sayyid Ṣafdar Ḥusain Naushāhi must be considered as the local main successor.

Concerning my grave, 'Urs and such affairs care will be taken by my designated Committee (or Commission). My children, spiritual successors and disciples always should make their contribution to this Committee.

For the 'Urs of Hazrat Naushāh Ganj Bakhsh, Hazrat Shāh Ma'rūf Khushābī, Hazrat Sarkār Baḥr ul-'Ulūm, Sayyidah Umm ul-Ḥasanāt, Sayyidah Umm ul-Barakāt and other great saints the members of the Committee are charged with the expenses, food to visitors and the like. If one of my sons are able to make such arrangements, then one should support him.

It is my intention to be buried instead of in Dogah Sharīf in another place on the side of the main road between Rathian and Jhelum. When this is not possible the grave should be moved to here at another time. The grave of Umm ul-Ḥasanāt should also be transferred together with me in the eastern side.

The members of the (appointed) Committee should take care about religious education for my young children.

For (carrying out) the aforementioned affairs I assign the following persons, who are under the supervision and instructions of Sayyid Ma'ruf Ḥusain Shāh, Sayyid Rizā Ḥusain Shāh and 'Allāmah Muḥammad Anwar Naushāhī: the mentioned persons themselves, all my sons, Qāzī Muḥammad Yūsuf, Qāzī Muḥammad Kāzim, Nazīr Aḥmad from Kalowal, Chaudhri Muḥammad Aslam, Chaudhri Muḥammad Sharīf, Rājāh Aurangzeb, Muḥammad Fārūq from Dīnah, Ṣūfī Muḥammad

Ḥanīf Qamar, Sayyid ‘Abdul Ghaffār Shāh, Ṣūfī Munawwar Ḥusain and Ḥāji ‘Adālat Khān. When there are others who like to join, one should also hereby involve them, and when someone gets the wrong religious views, one should not maintain contacts with him and expel him from the Committee. One should treat my friends and visitors friendly.

If the members of the community (of disciples) agree with each other, one needs to support them in getting me out of my debts, that in case of something should remain not payed off.

The burial of Rasūl Bībī and Ḥāfiẓ Muḥammad Anwar close to my cemetery should not be hindered. I have granted permission to Rasūl Bībī that she may reside at my cemetery as long as she lives. For her should be built a home, which after her (death) is to be transferred to my sons or the Committee. She has proven me her servitude during my illness more than all spiritual disciples. For this reason, they must treat her with full respect and reverence.

Muḥammad Ṣiddīq, son of ‘Abdur Raḥmān Naushāhī, should not overcome any inconvenience. To him, the "brooming" (cleaning) of the burial places should be entrusted. One should look after his clothing and expenses.

According to the instruction of Sayyid Ma‘ruf Ḥusain Shāh there should be no backlog (deficit) to come in the management of both schools.

Everyone should work under all circumstances, relying on the Sharī‘ah of the Holy Prophet ﷺ, and follow this. One should prefer religion above the worldly objectives, by making oneself sincere and should sacrifice in preparation for the Hereafter.

It is necessary for Ḥāfiẓ Muḥammad Anwar Naushāhī and other spiritual successors, that they spend with their disciples within three months, three nights at the Holy graves of Hazrat Naushah Pīr in Ranmal Sharīf or Sakhī Shāh Ma‘rūf in Khushāb Sharīf.

When there occurs a disagreement among my children, one should not be biased for one, but one needs to bring them to reason. If this leads not to a reconciliation, one needs to let them in their value. One should join with them in any case in religious matters and support the person who is right.

My library should be retained against loss, and if it is possible my written works should continue to be published.

One should confess the right faith (follow closely his Madh'hab) and so not go against the majority (of real Sunni views).

Qāzī Muḥammad Yūsuf Naushāhī should not be hindered at my cemetery to be buried.

When my sons do not agree with my designated cemetery, one needs to respect their will and where they find it suitable, one should bury me there. If they find it good to bury me in Dogah Sharīf, let them choose the garden in the eastern direction, so that there is no need for a burial for a second time.

Those persons who maintain a relationship with my children and spiritual successors, in particular Sayyid Ma'ruf Ḥusain Shāh Naushāhī, Ḥāfiẓ Muḥammad Anwar Naushāhī and their successors, will continue to obtain In-shā'Allāh (if Allāh ﷻ wills), spiritual benefits.

If there arise amongst the spiritual disciples personal differences, they should cooperate with each other on religious matters. My children must live in harmony (with each other based on unanimous religious point of view).

My sons, Sayyid Ṣafdar Ḥusain Shāh, Sayyid Rizā Ḥusain Shāh, Sayyid Ẓāhir Shāh Kamāl, Sayyid Quṭb Shāh Abdāl, Sayyid Ẓuhūr Ḥusain Shāh, Sayyid Ṭāhir Shāh Abrār, Sayyid Muḥammad Muḥsin Shāh, Sayyid Muḥammad Meḥram Shāh Muẓaffar and Sayyid Muḥammad Mu'ẓam Shāh, have taken the pledge of the Bay'ah with me. Sayyid Taṣawwur Ḥusain Shāh is on a spiritual way connected with me.

During the visit to Holy grave sites, one should take the appropriate courtesy (forms of etiquette) into consideration.

Written down by Sayyid Abul Kamāl Barq Naushāhī Baḥr ul-'Ulūmī dated 13 Rabī' ul-Awwal 1397, corresponding to Friday 4 March 1977 at five o'clock in the afternoon at the house of Rasūl Bībī Naushāhī, Maḥallah Ma'ṣūm Shāh in Dīna, district Jhelum.

Some of the aforesaid points are observed in a different way after the passing away of Hazrat Pīr Barq Shāh Sāhib than stated in his last will.

- According to Sayyid Meḥram Shāh Sāhib he has written two wills and two recorded wills as supplements with the voice of Hazrat Pīr Barq Shāh Sāhib; this respectable son now holds his own point of view concerning the true implementation of his father's will.
- His eldest son Sayyid Ṣafdar Ḥusain Shāh died already during his life in 1981, whereupon his second son was assigned this task by Hazrat Pīr Barq Shāh Sāhib. Due his stay in England this duty was carried out by his third son Pīr Sayyid Rizā Ḥusain Sāhib.

- Pīr Sayyid Taṣawwur Ḥusain Shāh Sāhib took the pledge of Bay‘ah and received his Khilāfah in November 1978, after one year when this will was written, after that he was appointed as Waliy-e ‘Ahd (heir apparent).
- The funeral prayer was led by his eldest brother, Pīr Sayyid Pīr ‘Ālam Shāh Sāhib, at the request of Ḥāfiẓ Muḥammad Anwar.
- He was buried at his residential stay in Dogah Sharīf.
- The continuation of the “designated” Committee has been exempted long ago by many deaths, or is leading a separate existence.
- Most books from his library are preserved by his youngest brother, Sayyid Ma‘rūf Ḥusain Shāh Sāhib, in order to prevent damage, theft and loss by lending.
- A large part of his handwritten works is lost in a fire at his residence.

Announcement and condolence

In many countries such as Pakistan, India, England, France, Germany, the Netherlands, Denmark, Norway, Kuwait, Abu Dhabi and Saudi Arabia important Muslim scholars and spiritual leaders, great writers, poets and disciples have expressed their sadness. Their written condolences have been collected and preserved.

His Holy grave

In Dogah Sharīf his tomb was rebuilt in 1997 for becoming a large construction work. This happened under the leadership of his youngest brother Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh Sāhib and under daily supervision of his third son Hazrat Pīr Sayyid Riza Ḥusain Shāh Sāhib. As regards the construction style it resembles the tomb of Hazrat Sayyid Naushāh Ganj Bakhsh رحمۃ اللہ علیہ, the founder of the Naushāhiyah Order. The only difference is that this beautiful tomb is taller and that it is seen clearer from a large distance. His annually ‘Urs-festival is being celebrated at this blessed location on the second and third of April. On this occasion many visitors from both homeland and from abroad take part to enrich themselves with inner blessings.

Raḥmatullāhi ta‘ālā ‘alayhi wa raḍiyallāhu ‘anhu
May Allāh ﷻ have mercy on him
and may Allāh عزوجل be well pleased with him.

رضي الله عنه

Consulted literature

- *Aḥwāl-o Ā<u>th</u>ār Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Sāhib* رحمۃ اللہ علیہ by Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh Sāhib;
- *Sawāniḥ 'Umrī Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Sāhib* رحمۃ اللہ علیہ by Ḥāfiẓ Muḥammad Anwar Sāhib Naushāhī;
- *Anwār-e Barq, Ahwāl-o Ā<u>th</u>ār Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Sāhib* رحمۃ اللہ علیہ by Hazrat Pīr Sayyid Meḥram Shāh Sāhib.



The holy tomb of
Hazrat Pīr Sayyid Abul Kamāl Barq Shāh رحمۃ اللہ علیہ,
seen from the main entrance (South Western side).
Dogah Sharīf, district Gujrat, Pakistan.

HAZRAT PĪR SAYYID MA‘RŪF ḤUSAIN SHĀH ‘ĀRIF QĀDIRĪ NAUSHĀHĪ BAḤR UL-‘ULŪMĪ

A great Muslim scholar, an exceptional preacher of the Islam and a prominent mystic

HAZRAT PĪR SAYYID MA‘RŪF ḤUSAIN SHĀH ‘ĀRIF QĀDIRĪ NAUSHĀHĪ BAḤR UL-‘ULŪMĪ

A concise biography of Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī (sallamahullāhu wa madda ẓilluhul-'ālī)

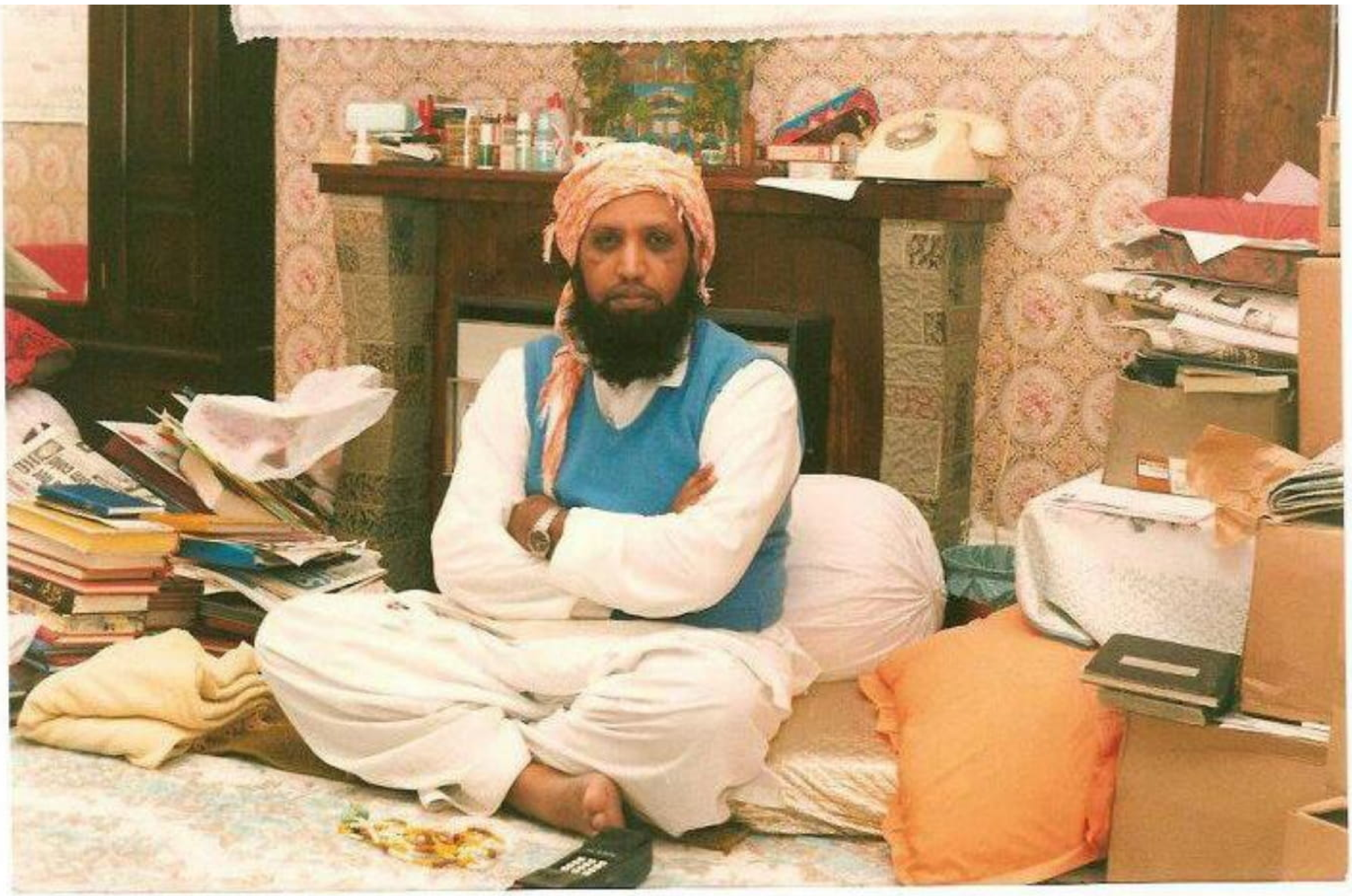
Shab-e ilhād-e maghrib ho gayī sīmāb-pā jis se,
Woh kī Ma'rūf Naushāhī ne īmāň kī sahar paidā;
Nihāň imroz-e raushan meň hay ik fardā-ye raushantar,
Tamāshā kar agar hay dīda-ye dil meň nazar paidā;
Kayī sadīyoň kī zulmat nūr se jinke gurezāň ho,
Nahīň mumkin keh hūň har daur meň woh rāhbar paidā;
Hazāroň sāl nargis apnī be-nūrī peh rotī hay,
Baṛī mushkil se hotā hay chaman meň dīdahwar paidā!

By whom the night of godlessness (i.e. disbelief) in the West is driven out,
that (Hazrat Pīr Sayyid) Ma'rūf (Ḥusain Shāh 'Ārif) Naushāhī
has realised to let dawn the faith.
Hidden in the light of today there is a more luminous tomorrow
(i.e. a unique person for the future).
Watch this spectacle, if one owns about an inner insight (the eyes of the heart).
The darkness of many centuries flight away by his light.
It is impossible that such a (spiritual) guide in each era is born (i.e. appears):
"The narcissus weeps thousands of years for her dark existence
(unattractiveness or unfamiliarity),
very difficult (with great difficulty) an observer in the flower garden is born
(i.e. one who is able to recognise really such a rare, a unique person)!"

Misāl-e roz-e raushan hogayā raushan zamāne par
Hay Shāh Ma'rūf 'Ārif abr-e gauhar bār-e Naushāhī
Khodāwandā! Atā ho 'umr-e khizr is mard-e momin ko
Keh jis ke dam qadam se garam hay bāzār-e Naushāhī

The paragon of the daylight is lit in this era.
The bearer of this precious jewel is Sayyid Ma'rūf Ḥusain Shāh 'Ārif.
O Allāh, grant this deeply religious person a very long life,
because of each step (lifestyle) taken by him the Naushāhī Order is ensouled!

A first encounter



It is as the day of yesterday, that I can remember so clear, when and how I met the old spiritual master Sayyid Abul Kamāl Barq Shāh Naushāhī رحمۃ اللہ علیہ the first time. This was a Summer's day in 1980. He came to our parental home in The Hague, because there was held a Dhikr gathering in the evening. In the same morning I was engrossed in a study of the Arabic and Persian language and literature. My elder brother told me that some Pīr or Walī had just now honoured us with his visit. Hearing this I went downstairs quietly from our attic room to the first floor entering the living room where he was sitting on a couch. Immediately when I gently opened the door he cast a glance at me and when I looked at him, I was overwhelmed with a strange kind of consciousness that I then could not comprehend at all! After a while I answered his questions in poor Urdu what I was doing at the moment and what I had intended for religious studies. From that time, I noticed that there was suddenly an enormous progress in my studying. Since then till these days I was and I am still fascinated in an inexplicable way by his infinite blessed radiance (charisma) and his boundless knowledge about the Islām in all its aspects. At that moment I was of

course not aware even a bit about the fact that this very magnificent personality was the Quṭb ul-Irshād and the Fard ul-Afrād of his era!

His youngest brother Hazrat Pīr Sayyid Mar'ūf Ḥusain Shāh 'Ārif Qādirī Naushāhī ﷻ, I saw primarily in the mosque during religious gatherings where he delivered speeches on a very dignified manner at a high level explaining some essential subjects of the Islām. He was preoccupied with his duty and gave mostly his attention to instructing the persons around him for a proper organisation. When I looked and listened to him carefully (observed him very critically), I perceived at once that all his sayings and actions just only had to do with the original message of the Islām, and so it was not a personal extol. He encouraged especially the youth acquiring religious knowledge, practising it and conveying this to others. As a young boy I was of course enthusiastic about this, but I could not comply and afford this straight away because of my personal situation. In the spring of 1981 I finally decided to make a trip for some study in Bradford.

My stay was at the home of Yūnus Bhāī (Muḥammad Yūnus Uwaysī, passed away in 2015, may Allāh ﷻ grant him the best rewards and blessings and increase his rank in the Paradise). Hazrat Qiblah Pīr Sāhib lived (and still lives) in Bradford in West Yorkshire, England (UK) at 18 Southfield Square. Only in the early evening I saw him in the mosque sitting on the ground and teaching with a number of students around him, not aware that he had still a long night-shift to go. We (Yūnus Bhāī and I) visited him in the weekend. He sat on the ground in his living room and friendly welcomed us.

Number 18 Southfield Square in Bradford is a place that I considered not suitable for a residential stay of a Pīr (spiritual guide) because of his high status and descendance. Certainly not in this modern era. Here mostly factory workers could live. I entered the small room of Hazrat Qiblah Pīr Sāhib where at that moment he sat on the ground for some work. Around him were heaps of folders and files. I looked around that small room attentively and saw that there, after putting a spacious couch, no room could remain for other furniture. In a corner stood a small sink and from the old sofa I could conclude that Hazrat Qiblah Pīr Sāhib had purchased this when he was still young. They were namely

becoming old together with him. There stood a wooden table on which paper plates were piled up. A gas heater from the old time was burning. There was even nowhere to be seen central heating pipes. On the walls hung posters of invitations and other religious texts. There were a few photo frames and the wallpaper looked white and neat, although clearly the design came from a bygone time.

Thus, his residence has been furnished very simple, without any trace of wealth and luxury to be found nor he is surrounded by many servants. This blessed person sat on the floor while he had put his glasses on. He wore a simple clothing of Shalwār and Qamīṣ (Oriental clothing consisting of wide long trousers and long shirts). Behind the glass of the glasses, was a shine of a pair of eyes visible full of insight and wisdom. His coarse hands testified to the fact that he had done his whole life long heavy labour. At the moment he stood up, it revealed that he had a slightly long figure of the mediocre type. His face beamed serenity and determination. He had a wide forehead with a turban on his head wrapped. His hair at the back were a little longer. By observing him carefully I was deeply impressed by his pure simplicity and extremely humility. He possesses very obvious the qualities of very high moral values and its standards.

From the first beginning I have been always very critical about everything in relation to unfounded information, mysticism and all kind of popular miracles. My encounters with both brothers, the elder and the younger spiritual masters, and a couple of times with Pīr Sayyid Pīr 'Ālam Shāh Sāhib رحمة الله عليه, have finally realised me that every single meeting with them in itself comprised a supernatural disclosure!

The term Silsilah (spiritual Order) is now unfortunately commercialised, culturalized and badly institutionalised, similarly the religious knowledge of the Islām taught these days by the superficial 'Ulamā' (Muslim scholars). Save from the fake Pīrs, there are plenty of same numbers of fake Murīds. Silsilah is in fact nothing else than a group of saints, functioning as spiritual masters, who have succeeded in realising the true Islām. Silsilahs now unfortunately have got a negative connotation being an organisation of Murīds or Ṣūfis around a Pīr with the pretext to promote their personal interests. In this form it negatively

deteriorates into an evil sect or even a mafiosi establishment exploiting its members. It's very important to bear in mind that every Walī (saint) is undeniably a Pīr (master) and an ʻĀlim (scholar) but not vice versa!

Every sincere and dedicated Murīd keeps aloof from useless discussions, personal attacks and all sorts of Nafsiyāt (egocentric matters or worse: egotism) and focuses only on self-improvement (purification) through the real and perfect Murshid (spiritual guide). This without interfering his fellow disciples, how good or bad may be their "unrequested" support. This is only meant to achieve the "nearness" of Allāh ﷿ with the Wasīlah (intermediary) of the Holy Prophet ﷺ. Blind imitation of a Pīr in most cases is obstructing and even disastrous for an intellectual progress towards autonomy. One must work personally continuously very hard for the own spiritual enlightenment, and not to just expect everything from the Pīr and take this for granted. To trust is very good, but to check it out is even better!

The qualities of very high moral standards in the Islām prevent us from lowering ourselves to Nafsiyāt, and rather encourages us to realise true Rūḥāniyyāt (spiritual progresses). Till now Hazrat Qiblah Pīr Sāhib has treated me with much respect and affection and always answered my disturbing questions calm and wise. To all good qualities and works, authentic knowledge and true insight in all the aspects of the Islām, including my progress on the spiritual path, I am undoubtedly greatly indebted to the infinite spiritual care and instructions of both the elder and the younger Pīr Sāhibs, and ultimately to the generous gifts of all the Mashā'ikh (spiritual masters of the Order).

It was for me very clarifying when I once asked the elder spiritual master Sayyid Abul Kamāl Barq Shāh Naushāhī رحمة الله عليه during his last trip to the Netherlands (in 1984) in the presence of my own elder brother about reiterating certain spiritual exercises and texts (Waẓā'if), that were recommended by his younger brother (Hazrat Qiblah Pīr Sāhib). He answered simply the following: "He is also my disciple!" From this we immediately understood that I was not only a disciple of the younger master, but also of the elder master, of his own masters, up to the Holy Prophet himself ﷺ!

"Whose Murīd do you are?" is wrongly asked for in the case of these brothers, because it does not make any difference at whose hands you do the Bay'ah as explained previously regarding to the spritual connection with the enitre Silsilah, although all of them have distinctive personalities and their own special working methods.

The more I observed Hazrat Qiblah Pīr Sāhib closely and learned a lot from him, the more I liked him, and I admired him. This continues till this very moment! It is also known that if we know usually someone closer, one gets a kind of dislike of him eventually by his inner and outer contradictions. When I studied his life better, however, I came to the conclusion, that all his breaths were fulfilled with the divine presence and with the love of the Holy Prophet ﷺ. From his young age to his old age, he remained continuously unwearyingly, without ever pausing, spreading this religion (the Islām) in the West. There is also no doubt that where a world full of his admirers exists, there too his opponents have become no less. But behind all this hostility or misunderstanding lies just and only the intense love for the Holy Prophet ﷺ.

In one of his recommendations the Holy Prophet ﷺ, he says to Abū Dharr al-Ghifārī رضي الله عنه: *"Tell the truth even when it is bitter"* (an authentic Ḥadīth narrated by Abū Dharr al-Ghifārī رضي الله عنه and mentioned by Bayhaqī in his Shu'ab al-Īmān). This can merely be practised in the proper context when necessary and with much cautiousness, because also, Abū Hurayrah رضي الله عنه narrates from the Holy Prophet ﷺ: *"Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, and be the servants of Allāh as brethren. A Muslim is a brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Taqwā (piety, caution or God consciousness) is right here – and he pointed to his chest three times. It is evil enough for a man to hold his Muslim brother in contempt.* ***The whole of a Muslim for another Muslim is inviolable: his blood, his property and his honour.****"* (Mentioned in Ṣaḥīḥ Muslim)

Muḥammad Ayyūb Mālguzār Qādirī Naushāhī Baḥr ul-'Ulūmī,
alias Abu Matloub Qādirī Naushāhī Baḥr ul-'Ulūmī

Birth and education

Hazrat Pīr Sayyid ‘Allāmah Abush Sharāfat Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī (referred courteously as to Hazrat Qiblah Pīr Sāhib) was born on 20 June 1936, 13 Rabī‘ ul-Awwal 1355 according to the Muslim calendar, in Chaksawārī (district Mīrpūr) area of Jammu and Kashmir. He is the youngest child and son of a family consisting of six persons of Sayyid Chirāgh Muḥammad Shāh عليه رحمة الله (1879-1947). Hazrat Qiblah Pīr Sāhib was only eleven years old when his father departed from this world. He received his first education from his father Pīr Sayyid Chirāgh Muḥammad Shāh and after that from his elder brother Pīr Sayyid Abul Kamāl Barq Shāh Naushāhī (1924-1985). Before his death, his father had entrusted the task of education to his elder brother Pīr Sayyid Abul Kamāl Barq Shāh Naushāhī. He thus was further raised by his elder brother who was then 23 years old.

Family lineage (Shajara-ye Nasab)

The family tree of Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī is a direct succession of Hazrat Naushāh Ganj Bakhsh via nine generations. This tree traces back to ① Sayyid Naushāh Ganj Bakhsh, through ② Sayyid Muḥammad Hāshim Shāh Daryā Dil, ③ Hazrat Pīr Sayyid Muḥammad Sa‘īd Shāh Dūlā Pāk, ④ Pīr Sayyid Muḥammad Ibrāhīm Shāh, ⑤ Pīr Sayyid Muḥammad Mulk Shāh, ⑥ Pīr Sayyid Muḥammad Ḥasan Shāh ‘Ārif, ⑦ Pīr Sayyid Ghulām Shāh, ⑧ Pīr Sayyid Naṣīruddīn (Baḥr ul-‘Ulūm), to ⑨ Pīr Sayyid Chirāgh Muḥammad Shāh. May Allah ﷻ be well pleased with all of them.

Teaching and training

Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī passed his final examination at the Government High School in Chaksawārī in 1954 and departed then for religious education to Jhelum to the most skilled teachers of Dārul ‘Ulūm Ahl-e Sunnah, Machine Mohallah No 1. A year later he went to the Jāmi‘ah Chishtiyah Ghauthiyah, in Morgah Rāwalpindi and got education of Hazrat Muftī Muḥammad Ṣādiq Golravi. He then went to Dārul ‘Ulūm Aḥsan ul-Madāris, Markazī Jāmi‘ah Masjid Rāwalpindi. It is this place where he obtained his educational qualification from several renowned teachers such as, Shāh Muḥammad ‘Arifullāh Qādirī, Maulānā ‘Abdul Matīn, Maulānā ‘Abdul Ḥayy, Maulānā Allāh-Bakhsh, Maulānā Ḥāfiẓ Muḥammad ‘Aẓīm and Maulānā Israr ul-Ḥaqq Ḥaqqānī. During this time, he studied at Pīr

Sayyid ‘Abdul Qādir Shāh Jīlānī and finally he obtained the honour to complete his study on all disciplines in 1961.

Initiation in the Silsilah and spiritual succession (Bay‘ah & Khilāfah)

At age of seventeen on Sunday 28 June 1953 he is formally initiated in the spiritual Order by taking the Bay‘ah with his elder brother Hazrat Pīr Sayyid Abul Kamāl Barq Shāh رحمة الله عليه in the grand mosque in Ranmal Sharīf, district Gujrat (now district Mandi Bahauddin) in Pakistan. His elder brother and at the same time spiritual teacher handed him the mantle of spiritual succession and also representation (Khilāfah and Niyābah) after reaching different spiritual stages and levels in this Order.

Spiritual lineage (Shajara-ye Tarīqat)

The Shajara-ye Tarīqat, or the spiritual lineage of Hazrat Qiblah Pīr Sāhib goes back via ten spiritual masters or saints to the founder of the Naushāhiyah Order Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه, who in turn via twelve Saints goes back to the leader of the saints of all times Hazrat Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه and finally ends through thirteen saints with the Last Prophet Muḥammad ﷺ.

The Shajara-ye Ṭarīqat of Hazrat Qiblah Pīr Sāhib up to and including Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه is as follows:

① Hazrat Sayyid Abul Kamāl Barq Shāh Qādirī Naushāhī,
son and disciple of
② Hazrat Sayyid Chirāgh Muḥammad Shāh Qādirī Naushāhī,
son and disciple of
③ Hazrat Sayyid Naṣīruddin Sarkār Baḥr ul-‘Ulūm Qādirī Naushāhī,
son and disciple of
④ Hazrat Sayyid Ghulām Muḥammad Shāh Qādirī Naushāhī,
son and disciple of
⑤ Hazrat Sayyid Ḥāfiẓ Ḥasan Muḥammad Shāh Qādirī Naushāhī,
son and disciple of
⑥ Hazrat Sayyid Ḥāfiẓ Khān Muḥammad Mulk Shāh Qādirī Naushāhī,
son and disciple of
⑦ Hazrat Sayyid Muḥammad Ibrāhīm Shāh Qādirī Naushāhī,
son and disciple of
⑧ Hazrat Sayyid Muḥammad Sa‘īd Shāh Qādirī Naushāhī “Dūlā Pāk wa Naushāh Thānī”, son and disciple of
⑨ Hazrat Sayyid Muḥammad Hāshim Shāh Qādirī Naushāhī “Daryā Dil”, son and disciple of
⑪ Hazrat Sayyid Naushāh Ganj Bakhsh Qādirī رحمة الله عليه.

The Shajara-ye Ṭarīqat of Hazrat Sayyid Naushāh Ganj Bakhsh رحمة الله عليه up to and including Hazrat Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه is as follows:

① Hazrat Sakhī Shāh Sulaymān Nūrī Qādirī, disciple of
② Hazrat Sakhī Shāh Muḥammad Ma‘rūf Khushābī Qādirī, disciple of
③ Hazrat Sayyid Mubārak Ḥaqqānī Uchwī Qādirī, disciple and son of
④ Hazrat Sayyid Shāh Ghauth Muḥammad Gīlānī Qādirī, disciple and son of
⑤ Hazrat Sayyid Shamsuddīn Gīlānī Qādirī, disciple and son of
⑥ Hazrat Sayyid Shāh Mīr Gīlānī Qādirī, disciple and son of
⑦ Hazrat Sayyid Abul Ḥasan ‘Alī Gīlānī Qādirī, disciple and son of
⑧ Hazrat Mas‘ūduddīn Ḥalbī Qādirī, disciple and son of
⑨ Hazrat Sayyid Abul ‘Abbās Aḥmad Qādirī, disciple and son of
⑩ Hazrat Sayyid Ṣafiyuddīn Ṣūfī Qādirī, disciple and son of
⑪ Hazrat Sayyid ‘Abdul Wahhāb Gīlānī Qādirī, disciple and son of
⑫ Hazrat “Ghauth ul-A‘ẓam, Pīrān-e Pīr” Sayyid ‘Abdul Qādir Al-Jīlānī (Jīlānī is Arabicized from the Persian of Gīlānī) رحمة الله عليه.

The Shajara-ye Ṭarīqat of Hazrat Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه up to and including the Last Prophet Muḥammad ﷺ, is as follows:
① Hazrat Qāzi Abu Sa‘īd Mukharramī (Makhzūmī), disciple of
② Hazrat Khawāja Abul Ḥasan Hakkārī (Hankārī), disciple of
③ Hazrat Abul Faraḥ Yūsuf Ṭarṭūsī, disciple of
④ Hazrat Khawāja Abul Faḍl, disciple of
⑤ Hazrat Khawāja Abū Bakr Ash-Shiblī, disciple of
⑥ Hazrat Khawāja Junayd Al-Baghdādī, disciple and maternal nephew of
⑦ Hazrat Khawāja Sari Saqṭī, disciple of
⑧ Hazrat Khawāja Ma‘rūf Karkhī, disciple of
⑨ Hazrat Shāh Dāwūd Ṭā’ī, disciple of
⑩ Hazrat Khawāja Ḥabīb ‘Ajamī, disciple of
⑪ Hazrat Khawāja Ḥasan Baṣarī, disciple of
⑫ Hazrat ‘Alī Al-Murtaḍā (Al-Murtazā) ibn Abī Ṭālib رضي الله عنه, disciple of
⑬ Sayyidul Ambiyā wal-Mursalīn Muḥammad Al-Muṣṭafā ﷺ.

Immigrations and settlements

Immediately after the death of his father Hazrat Qiblah Pīr Sāhib had to leave the area of Kashmir because of the disagreements around the independence of India and Pakistan in 1947. The Ḍograh regime exerted a great pressure on the Muslims living in this area, including Hazrat Qiblah Pīr Sāhib. In order to leave the area, he settled with his family in Dinah in district Jhelum. In 1949 they moved again and lived

for two years in Kalowāl, after which they returned to Chaksawārī on 31 October 1951. They moved on 24 November 1952 to Ṭhil Sharīf in district Jhelum. Ṭhil Sharīf was subdued for the construction of the Mangla Dam, about which it was rumoured that it would possible be flooded. In 1962 Hazrat Qiblah Pīr Sāhib moved to Ḍogah Sharīf, a place 16 km to the North of the city of Gujrat, easily to be reached via Daulat Nagar. In 1990 he finally settled in Naushāhpūr Sharīf, Kashmir Colony, Jhelum, Pakistan.

Arrival in England

Hazrat Qiblah Pīr Sāhib arrived in England on 26 April 1961 at the age of twenty-five. After a few weeks stay in Birmingham, he settled permanently in Bradford. For a short time he firstly was hosted by some compatriots, amongst them was Chaudhri Farmān ʻAlī. After this he moved to 18 Southfield Square in Bradford 8, in the metropolitan county West Yorkshire. This residence has remained his stay until this day.

At that time Bradford was known internationally for its textile manufacturing. In this city were many cotton factories where immigrants easily could find a job. Also, many compatriots living here came from Āzād Kashmīr. Hazrat Qiblah Pīr Sāhib went to work in the same way as observed by them as an honest and reliable worker. Initially he did the night shifts until his retirement. In this way he got sufficient or more time to devote himself at daytime to work for Islām.

Generally, the night shift workers sleep at daytime quietly in order to get back their energy for the next night. But for the sake of the religious work Hazrat Qiblah Pīr Sāhib sacrificed even his sleep: he needed just a few hours for his sleep in order to rest. He was active during the day and by this sacrifice he made an enormous contribution for the enforcement and the spread of Islām.

It's worth noting to know how much time actually remains after the heavy labour of a night shift of nine to ten hours in order to devote himself to religious work. The way to the factory and back again alone takes a half hour. In addition to that he had to do in that time the household duties and preparing the food all by himself. When this had to be done twice a day, he soon lost two or three hours for it. One definitely needs five to six hours for the body to have rest by sleeping. In these circumstances he did the five daily obligatory prayers while

functioning as imām (leader) for the prayers. Furthermore, he lived together with the people and so was engaged with them whom he met in the centre of the city. All this he paid from the money from his own pocket, which was earned by hard labour at night. The persons who know Hazrat Qiblah Pīr Sāhib close, are reminded of this by the dark blemishes and swellings around his eyes (periobital dark circles)!

When Hazrat Qiblah Pīr Sāhib arrived in Bradford, he was very saddened by the condition of the Muslims. Here lived and stayed compatriots who totally disregarded their religion. They were daily preoccupied with play and entertainment, consumption of alcoholic drink, as well by participating in gambling (poker; dice; betting) and frequenting prostitutes. They became almost entirely ignorant of and alienated from the religious duties. One could no longer remember when the 'Īd (the feast after the end of Ramaḍān) was celebrated, let alone the time of the daily prayers and fasting. Also they did not feel the need to know this or to be kept informed. They found it absurd to live as Muslims in a Western country and thought it was wise to live as the white non-Muslims did. They found accommodations within western society a necessity to survive and followed such a lifestyle without thinking of the disastrous consequences.

One found it "normal" to work five times a week and to spend their wages in the weekend in taverns and night clubs. They tried to imitate especially white unbelievers in everything. They celebrated no 'Īd (one of the religious festivals), but they participated enthusiastically in the Christmas festivities and through this they were guilty of all kind of sins. Also the feeling of self-esteem and shame was lost. Father and son used to consume alcoholic beverages together. All the bad that happened in the white western culture, was adopted by this kind of Muslims. Hazrat Qiblah Pīr Sāhib saw it as his duty to bring the Muslims who were lost back to the straight path, and so to protect them from the abyss and the punishment of hell. Hazrat Qiblah Pīr Sāhib had already heard about these degenerate situations but remained continuing to be faithful in his religious task.

In the starting period Hazrat Qiblah Pīr Sāhib had to cope with these many kinds of inconveniences and oppositions. His countrymen tried to discourage him constantly. There was even those who said about him: "Why did this person come to England with a beard? If he had to fulfil his religious duties, why was it so necessary that he should come here?"

Despite the many oppositions and hostilities Hazrat Qiblah Pīr Sāhib got never disappointed or discouraged, since he was strengthened inwardly by a very special spiritual awareness.

In all those years Hazrat Qiblah Pīr Sāhib was living a very simple life with such praiseworthy qualities that only can be found in true spiritually enlightened individuals in Muslim history.

On his early arrival Hazrat Qiblah Pīr Sāhib in Bradford, he lived in a residential building, where there lodged twenty-five persons. He noted that most of them had no connection with Islam any longer. He began to lead the prayers and to be suitable to perform this in congregation (with Jamā'ah). A number of inhabitants found this unpleasant, but since the fasting month Ramaḍān started, they did this together out of a certain feeling of shame. The attendants thought that Hazrat Qiblah Pīr Sāhib after the end of Ramaḍān would stop this automatically and that everything would be gradually turned back as it was before. The opposite turned out to be the case. Hazrat Qiblah Pīr Sāhib was an exceptional person. On one side stood the world and on the other side he stood alone. How could he have ever forsaken his mission, when he was and is always backed by the very exalted spiritual masters of the Qādiriyah Naushāhiyah Order? He was not someone who in this flow acceleration would drown. He wasted no time of his precious life and remained full of determination and perseverance continuing his religious work and conveying this message to others.

By doing religious work it became abundantly clear that in Hazrat Qiblah Pīr Sāhib the blood of his ancestors flows. Those who are known for their purity, sincerity, piety and courage among others. It is the result of this upbringing and his following of his parents that he continues to carry on with his work persistently, unweariyingly and without pause.

First of all Hazrat Qiblah Pīr Sāhib sought those who still displayed some traces of faith. He usually said that a time would come, when everyone would return to this. There was a great necessity and demand to help the people personally and guide them. He could reach these people within a short time, after which he focused on those who lost the right way in their lives by drinking alcohol. Those who preferred visiting cinema as pastime and entertainment instead of fulfilling religious duties. Those who in public had no more sense of shame left and lost their self-respect. Also they tried to persuade Hazrat Qiblah Pīr Sāhib to give up his task or to stop him with this. They made his task

very difficult and in all possible respects they thwarted him. Nevertheless, he continued to retain his courage and enthusiasm, where nobody could distract him one millimetre of his pure intentions and ultimate aim. People on the long term started themselves to follow in Hazrat Qiblah Pīr Sāhib's deeds or approved his original way of life.

The number of persons who by Hazrat Qiblah Pīr Sāhib were brought back to the straight path, grew gradually. Those who had acquired immoral habits saw again the light how to live properly and by following him they became religious. The presence of Muslims in Europe (specifically UK) became increasingly clear visible, so establishing an organisation to manage this became indispensable. With the activating purpose that one should convey the true religious message (continuing missionary work) and serve others as example.

The duty of Tablīgh (Da'wah or missionary work)

It is a religious duty for every Muslim man and woman to propagate the message of Islām to others. This particular task not only ensures self-preservation, but also keeps the faith alive and spreads the highest values and standards according to the Islamic guidelines, which are based on the Holy Qur'ān (the last complete, original and universal revelation of the divine Word), and the authentic reports in the form of Aḥādīth (transmissions of the doings and sayings of the Holy Prophet ﷺ). The last two subjects are also known as the primary sources of the Islamic religion. These are supplemented in the case of ambiguity or indirect references by Qiyās (analogue deduction) and by the Ijmā' (consensus of Muslim scholars), both apply as the secondary sources of Islām. For more detailed issues about legislative regulations one refers as a rule to the Ijtihād (personal effort or judgment) by the imams of the currently-known four Orthodox (also called Sunnī, related to Ahl us-Sunnah wal-Jamā'ah) Madh'habs (Sunnite legal schools).

The working method or the methodology of the Da'wah or Tablīgh is in itself not self-interested while its reward is left only to the Creator سبحانه وتعالى. Although the Muslim scholars through the ages are permitted to receive a fixed salary, if it is a daily work, it's a huge merit not to adopt this, but to have a regular job beside this religious work is preferable. This was obviously the case with Hazrat Qiblah Pīr Sāhib. He earned salary from the textile factory where he was working and paid himself all the expenses for his mission! He has never asked for his religious work any

money or took payments for it, but even paid the travel expenses of persons who visited him and asked him for advice. If money was given to him, he made it clear that it was spent on the construction, running of mosques or other educational institutions, and he did not put it in his own pocket in order to become materially rich.

Spreading the message of Islām generally happened and happens in two ways. Firstly, by the influence of a Muslim ruler or head of State of a particular country. Secondly by Mystics or Dervishes, who without any secondary motivation, invite the people to Islām with much love and understanding totally without any pressure. The first-mentioned is often portrayed negatively in the West that Islām has spread by "fire and sword". Unfortunately there are Muslim groups which impose their extremist and false ideas, whereby out of their fanaticism they even use brutal force (also against fellow believers!), which is clearly in conflict with the true teachings of Islām. In this way, non-Muslims see a negative image of Islām which is confirmed by these heterodox groups, who keep calling themselves unjustly "puritans" or "genuine" Muslims.

The West, particularly Europe, was not always on friendly terms with the teachings of Islām which Muslims tried to live or carry out on their territory. The crusades in the world history bear witness to this fact in a clear way. The Muslims in Spain were hindered and later expelled from Europe. This also applies to the Ottomans who were held outside the door of "united Christian" Europe and everything was done to prevent or oppose their ambitions of expansion. The irony of this fact is that foreigners have come flocking to Europe the last decades as immigrants, colonial migrants and guest workers. A part is westernised by assimilation, another part has integrated, and the other part has remained indifferent with characteristics of separation and marginalisation. Especially the second and third generation immigrants have to face many problems when it comes to practicing their faith or religion.

Interest in study and engrossment in books (bibliophilia)

Already in his childhood Hazrat Qiblah Pīr Sāhib has had an immense love for the study of Islām in all its aspects. He has interested himself in different fields of this world religion. Because of his continuing missionary work he has little or no time to write books by himself. Nevertheless, he has managed to collect hundreds of thousands of books in different languages, as well as to gather rare manuscripts.

In his residence in Bradford Hazrat Qiblah Pīr Sāhib had next to his house a two storey building, consisting of six large rooms. There he had established over the years a very large collection of books where a private library also exists. Among these books are first editions and similarly very rare books, which Hazrat Qiblah Pīr Sāhib acquired during his travels and has been able to buy. A large part is sheltered the last years in a building, better known as "Naushāhī Zāwiyah & Reference Library" at 20 Lumblane, close to the central mosque in Westgate, Bradford 1. All these books facilitate in religious study and they are excellent reference materials for research of sources and as authentic reference works at the highest level in the academic world.

In his residence in Naushāhpūr Sharīf in Jhelum, in Pakistan, he has furthermore a private collection of religious books. From time to time Hazrat Qiblah Pīr Sāhib regularly has let reprint a number of such rare books making these accessible for every person interested.

His travels

Travelling with a religious intention is an 'Ibādah (worship) on itself. Undertaking travels is treated already in history as something hazardous and even as something impossible. The means of transport and the dangers on the road at that time made travelling certainly not easy, specially the very bad roads and robbers on the road lying in wait. Nowadays this is significantly improved, and one has at his disposal of faster transport, a car and a plane. Nevertheless, travelling is generally an exhausting or strenuous undertaking, during which one has to miss for a long time his family and friends.

Most of his life, particularly the last period of it, Hazrat Qiblah Pīr Sāhib, has spent in travelling. In this respect generally his life can be divided into two parts: the one of travelling to perform religious duties, such as the pilgrimage and visiting the tombs of saints or scholars and the other travelling for Tablīgh (Da'wah or mission work) purposes. For convenience, this is referred hereafter to respectively as Ziyārah and Tablīgh travels.

The Ziyārah travels of Hazrat Qiblah Pīr Sāhib include, in addition to the Ḥajj, his visit to Spain (particularly Andalucía, southern Spain): end of December 1982, January 1983; the first travel to Iraq: June 1987 (at the invitation of Al-Aqṣā-Conference); the second travel to Iraq:

January 1991; the third travel to Jordan: 1991 and to Syria: 1991; the fourth travel to Iraq February 2000; the fifth travel to Iraq in February 2013; the sixth travel to Iraq in February 2014 and the seventh travel to Iraq in December 2017 to January 2018.

Since the fact that Hazrat Qiblah Pīr Sāhib has regularly travelled abroad multiple times throughout his life in recent decades, this biography follows instead of a chronological order, a geographical one. In this way all travels to a specific country are listed at one time and discussed further. His travelling descriptions below are mostly treated in his own words between quotation marks. These are narrated in the first person singular with "I" and "me" or in the plural with "we" and "us". Essential comments are put in parentheses to clarify some facts and religious terminologies or to describe the present-day conditions.

The Ḥajj and its objectives

The Ḥajj, refers to the obligatory or the major pilgrimage to Mecca, Mina, Muzdalifah and 'Arafāt, all are located in present-day Saudi Arabia. This duty is performed at least once in the life of a Muslim, if he meets the following requirements: one is a Muslim, one is mature, one is sane, one is free, one can meet this financially and has no more urgent social obligations and has the knowledge about this. It is recommended when one is healthy, when the route to Mecca is safe and for the female to be accompanied by a Maḥram (person forbidden to marry with). The major Ḥajj always takes place on a fixed time (in the month of pilgrimage) once a year on a number of fixed places. Beside this, the minor or the voluntary pilgrimage exists and is specifically called the 'Umrah. The minor pilgrimage can be carried out throughout the year. Usually the major pilgrimage is accomplished in combination with the minor pilgrimage.

Visiting holy graves of prophets and saints, in addition to the prescribed forms of pilgrimage travels, is being considered as a very great merit. These can to some extent be compared with voluntary pilgrimages in order to enrich oneself with blessings and other special divine merciful favours. Commonly such grave visits are called Ziyārāt and such holy places to visit Mazārāt.

Hazrat Qiblah Pīr Sāhib went to Ḥajj and performed this four times. The first Ḥajj was in 1968, the second in 1972, the third in 1979 and the fourth in 1993. In the following sections are discussed a number of

topics in summarized form. These are described in the manner Hazrat Qiblah Pīr Sāhib has mentioned in his own diaries.

The Holy Qur'ān informed about the human civilization and its development with the words "*And people were only one (living) community, in which they differed (diverged) from each other.*" (Qur'ān 10:19) The difference between their own views grew steadily. There existed separate tribes and these tribes were again divided by race. The people even became enemies of each other. One people became blood thirsty in relation to another people and there were drawn borders, by which traditions were replaced with fanaticism, hatred and envy.

In every era Allāh سُبْحَانَهُ وَتَعَالَىٰ sent Prophets and Messengers عَلَيْهِمُ ٱلسَّلَامُ to all peoples to pull them up from this animal life in which they were fallen into. *"The people were {ever} one (religious) community, thereupon Allāh sent Prophets as bringers of good news and as warners. And He revealed to them the Book with the truth (authenticity) to judge the people in which they {believe} disagreed (differed)."* (Qur'ān 2:213) One of the tasks of all these Messengers and Prophets عَلَيْهِمُ ٱلسَّلَامُ was to eliminate the differences kept by wrong lifestyles, so that one true religious community would exist. The Prophets عَلَيْهِمُ ٱلسَّلَامُ tried to achieve a harmony. They needed for this a social order in order to be able to promote this. The Ka'bah in Mecca as the centre was ordered by Allāh سُبْحَانَهُ وَتَعَالَىٰ, as first to the first man and Prophet Adam عَلَيْهِ ٱلسَّلَامُ, for laying the foundation stone. This sanctuary was rebuilt by the prophets Ibrāhīm (Abraham) and his eldest son Ismā'īl (Ismael), عَلَيْهِمَا ٱلسَّلَامُ, peace be upon them both. *"The first House for humans that was established (built), was in Bakkah (old name for Mecca), as (a means or form of) blessing and straight Guide (guideline) for the peoples."* (Qur'ān 3:96)

Elevated above all human relationships, Allāh ﷻ, has defined this construction work reflecting the unity between human beings, as *"My House"* (Qur'ān 2:125). In all Āyāt (verses) of the Holy Qur'ān in which the Ḥajj and the Ka'bah are mentioned, the word "An-Nās" the people or humanity in general are addressed to, together in these verses. The two main objectives of this centre, are clarified in the Holy Qur'ān respectively 2:125 and 5:97 *"Allāh has made the Ka'bah, the forbidden (sanctified) House, as an establishment (of preservation)..."* and *"And when We made the House (the Ka'bah) as a meeting place (place of Thawāb) and a refuge (of security) for the people…"* On the one hand this is meant for the preservation and protection of the human genus and on the other hand for maintaining and ensuring safety in order to respect in this manner His sacred signs collectively.

The peoples of the world have always been divided into two parties. One party are the super powers, in possession of powerful weapons and advanced technology. On the other hand, the weak and the poor or the deprived one of such material capabilities. These weak peoples are the "pursuers" or submissive allies (supporters) of the super powers. Because of this the super powers want that the weaker peoples must join to them. They do this by, among other things, to win over them through financial or military aid. They ensure that the weak peoples should not surpass them, nor that they might stand on their own feet (become autonomous) so that they may remain dependent on them all times. However, when every form of nationalism disappears, they will no longer be dependent on others and just know progress. This is essentially the objective of "the preservation of mankind" with the Ka'bah as focal point of reflecting the divine oneness. Each form of nationalism or emulation in material resources is contrary to the true teachings of Islam for this cross-border religious relationship of Muslims mutually anywhere in the world.

The second objective of the Ḥajj implies the safety of the world (on the basis of universal justice). As long as the human race emphasis on differences of race and descent, one will know superiority and inferiority. The one will demonstrate the other his superiority and domination will also maintain the mutual struggle for material targets. This difference leads to wars, in such a way that currently many subtle forms have been adopted, to which belong fanaticism and chauvinism. The mass or the general public in this way remains involved in conflict with other peoples. The skilled participants play their role on the battlefield and the rest of the community stays behind at home as a victim. The information facilities via the mass media reinforce this image only, while political leaders continue to stir up fear in this fire to instil the public for the "threatening" dangers of the war. In this way also politicians persist in power and so the people not even get the chance to replace them. Any time this volcano eruption (battle) may come and a war can become subsequently a fact.

Great powers are only really bad, because they are in possession of weapons of mass destruction to use these against the people. They keep running the arms industry and most of the government expenditure is thus earmarked. To consolidate their livelihoods, they sell these weapons to the weaker peoples. They call their customers (buyers) in being by entangling them in a war, so they even get not the chance for their own survival or development. The wars of now are not like those

of the past, namely that at perishing of the lives of many people there comes an end to these. If now starts a war or battle, there are many countries or peoples involved in it and the weapons are made in such a way, that only a bomb is enough to wipe out many cities in just so little time. The twentieth century according to Western date is marked because of this hegemony as the most destructive century. Alone the use of two atomic bombs during the Second World War on the Japanese cities of Hiroshima and Nagasaki testifies to this fact that the world population continues to cry for "safety", "safety", "safety"!

The Holy Qur'ān (3:97) declares *"…And whosoever enters therein is safe (protected from dangers)…"*. Humanity is very important, even to the extent that the unlawful killing of one human being is equated to the killing of all mankind (5:32). At this Sanctuary even flies and birds get their safety. However, it is not true that the Ka'bah as building offers safety and protection in the world and maintains it. It is the Muslim community which considers it as Sanctuary and gives it the appropriate respect as its centre. For example, one says figuratively that the city of London, or also of Washington, has its policy. These cities refer actually to the government seats (residences) of those countries. The Muslim community will ensure safety and protection, the members of it who are respecting in the proper way the Ka'bah as main religious spot. This community will bring justice and will watch over all the other nations when one nation treats the other unjustly. It will call a stop to this injustice and spread instead of this righteousness.

However, the "true" Muslim community is just at the point, which not only has conformed the true teachings of Islam, but also actually commits acts, which are according with the highest possible moral values and standards. These all have their origin in the Holy Qur'ān and the blessed personality of the last Holy Prophet ﷺ. *"You are the best community (of faith) arisen from the people who recommends the well-known (moral), prohibits the despicable (immoral) and believe in Allāh* جَلَّ جَلَالُهُ *…"* (3:110) Only the community which meets these conditions, will achieve such a righteousness and can stop the unjust and their wrong methods. They ought to be impartial and without any bias. For this reason, the Muslim community is called to be a "moderate" community (2:143): *"We have made you in such a way as a mediocre (moderate) religious community, so that you will be witness over the people and that the Messenger will be a witness over you."*

As already mentioned, in all Qur'ān verses dealing with the Ḥajj and the Ka'bah, the people are addressed in general terms. The Muslim

community has the leading role in this case. Another reference is made to the Millah (common belief of a nation) of the Prophet Ibrāhīm (Abraham عَلَيْهِ ٱلسَّلَامُ), peace be upon him. They are the ones who continue his lifestyle in an original way, by the completion of the Dīn (religion) in the shape of the blessed person of the last Holy Prophet ﷺ. The Prophet Ibrāhīm عَلَيْهِ ٱلسَّلَامُ, peace be upon him, was sent on earth before the coming of the Holy Prophet ﷺ, and designated by Allah سُبْحَانَهُ وَتَعَالَىٰ as leader (and at the same time as a patriarch) of mankind. *"…I'm making you as a leader of the people (humanity) …"* (2:124) and upon him was bestowed the next honourable position: *"…and take the place of standing (Maqām) of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ (Abraham, peace be upon him) as a place of praying."* (2:125)

The Ḥajj is a huge gathering of the followers of the Holy Prophet ﷺ. By mutual consultations this religious community will resolve the conflicts among peoples and formulate the policies of the coming year. For this reason the call of the Ḥajj is meant for the whole of humanity in general and refers in particular to the Muslim community. *"And announce under the people to do the Ḥajj (pilgrimage)."* (22:27) In imitation of the way and life of the Prophet Ibrāhīm عَلَيْهِ ٱلسَّلَامُ, peace be upon him, the Muslim community is entrusted with the task to act in a similar way. In principle this appears to imply mutual consideration. Hence every Muslim man and woman will take part in this ritual. Humankind in general can cooperate with each other as a clear evidence, namely it can strive to achieve these objectives: *"…And towards Allāh man has the duty for the Ḥajj (major pilgrimage), for whom is able to go there."* (3:97)

The rituals of the Ḥajj (Manāsik) are in general terms determined and clarified by the Prophet Ibrāhīm عَلَيْهِ ٱلسَّلَامُ, peace be upon him. The time before the coming of the Holy Prophet ﷺ on earth, to the Arab nation, is called the Jāhiliyyah, the era of ignorance. Before this era the Arabs knew the original rituals of the Ḥajj, but these rituals disappeared slowly due to idolatry. The ceremony of the Ḥajj remained only in the form of an annual fair with all kinds of immorality and superstition. The importance and the establishment of the Ḥajj was still held as a privileged event by notable tribes, under the leadership of the Quraysh. This Arab tribe enjoyed much respect and also managed the Ka'bah. As a religious term Ḥajj means the intention to go to someone on a visit. In the era of the Jāhiliyyah the Ḥajj turned into a meaningless ceremony. The only important thing that still remained, was settling conflicts through consultation with different tribes. These disagreements were resolved by clear and powerful argumentation. The word Ḥujjah

(evidence or argumentation) is closely related with the word Ḥajj. For this reason, the Holy Qur'ān mentions *"Say: 'To Allāh belongs the sure argumentation (evidence)…'"* (6:149)

The main objective of the Ḥajj is to eliminate all forms of descent, race, grade and state and declare these as unimportant and as a result it aims to create a universal (supranational) religious brotherhood of people as well as to establish human dignity. This obviously should happen under the leadership of the Muslim community in order to ensure safety and justice worldwide. This main objective was mentioned by the Holy Prophet ﷺ, during his last Ḥajj in his sermon. This sermon contains the standard of living for the continued existence of the human species. His words are:

"Listen, all rules of the dark days of the Jāhiliyyah are under my feet (i.e. have become invalid). O people, your Rabb (Allāh سُبْحَانَهُ وَتَعَالَىٰ) is One, you have one forefather (Adam عَلَيْهِ ٱلسَّلَامُ), no Arab is superior over a non-Arab and no non-Arab is superior above an Arab, and no light-coloured above a dark-coloured, and no dark-coloured above a light-coloured, except by Taqwā! O people, you are all emerged from Ādam عَلَيْهِ ٱلسَّلَامُ, peace be with him. And Ādam عَلَيْهِ ٱلسَّلَامُ is emerged from dust (earth)!"

After having spoken other details during this Khuṭbah, he departed then to Minā. This is a place approximately four miles east of Mecca, where after throwing stones at the largest of the three pillars representing the devil on the tenth (and all three on the eleventh, twelfth and the thirteenth day) of the month Dhul-Ḥijjah an animal is sacrificed. In this place the Holy Prophet ﷺ said: *"The time has already returned to this day, that Allāh جَلَّ جَلَالُهُ has created the heavens and the earth."*

It was this truth, after which addressing to the people the Holy Prophet ﷺ asked: *"Did I convey His message to you?"* The crowd of believers replied in unison, that he undoubtedly had accomplished his task in the best possible manner. He then said three times: *"Oh Allāh, be witness (to this)!"* Subsequently the Holy Prophet ﷺ said: *"Pass this on to those (too) who are not present here!"*

In this way, it is an obligation of any member of the Muslim community to convey this universal message to the whole of humanity. In the aforementioned speech the Holy Prophet ﷺ used the word mankind or human beings. By this, he made clear that man-made differences, by birth or descent, have no value to Allāh عَزَّ وَجَلَّ, except Taqwā. The only difference that exists, is: *"…Verily the noblest among*

you in the sight of Allāh is the one who has the most Taqwā (caution; God consciousness, true piety).” (Qur’ān 49:13)

After the First World War some Western people saw that it was necessary to establish an organization, to settle conflicts with each other. The League of Nations was founded. The leading countries which were involved in this establishment and took the initiative, had occupied in fact the other allied countries. ‘Allāmah Muḥammad Iqbāl رحمة الله عليه (1877-1938), says on this in a verse: *“I do not know more than that a handful of robbers has founded an organisation for stealing the shroud of death, through dividing these graves.”* The Statute of the League was not yet completed and already their gathering had dispersed. After the destruction which was caused by the Second World War the United Nations appeared at the scene. Their controversial method is known to the rest of the world. The authority of this organization lies in the hands of the powerful rich countries and those have till now failed to solve any substantial issue. ‘Allāmah Muḥammad Iqbāl had focused at the establishment of the United Nations, his attention was on the existence of the Muslim community (Millat-e Islāmiyyah): “Mecca has given the message to the place of Geneva: is this an association of peoples or of the association of Adam عليه السلام?” If the Muslim community has forgotten the message of Mecca, then this is not the fault of Geneva. When guards fall asleep, robbers have the empire alone for themselves. The Ḥajj is going on to the present and millions of mortals from all corners of the world come to this Holy place to accomplish this duty. Unfortunately, the true objective of the Ḥajj is not entirely clear to them. The Muslims to whom the goal was clear, were gifted by Allāh سبحانه وتعالى with special powers. They said: “The world represents only a legacy for the believer who puts his life at stake. He is not a believer as long as he has not the true love of the Holy Prophet ﷺ.”

In the eyes of the Muslim community Israel had no dominant position, although there are living millions of Muslims and it has in many countries their ambassadors, it manages the wealth of many Muslims. During the Ḥajj the Muslims are doing their supplication with full humility for the destruction of their wrongdoing, while the great powers become stronger and more powerful day by day. ‘Allāmah Muḥammad Iqbāl let the devil speak in one of his verses: *“It has been the miracle of my effort, that today the Ṣūfī (Mystic) and the Mullā (scholar), all are the slaves of a kingdom. If the clamour of the Ṭawāf (going around the Ka‘bah) still remains, what does it mean? The unsheathed swords of the believers have already become blunt!”*

Whatever the duty may be, if the Muslim community is missing his true purpose, it is gradually deprived of his spirit or essence and changes into a formality. This is true now also for the Ḥajj, which is carried out annually by millions, more and more. Maintaining this is difficult, while they also have to contend with a bad organization. Many are overwhelmed to death during the Ḥajj, once they fall to the ground. The luck is with the few who can stand upright again and remain alive. Even for women it is quite impossible to conduct the rituals of the Ḥajj in a proper way. ‘Allāmah Muḥammad Iqbāl describes this formalism as "the clamour of the Ṭawāf and the Ḥajj". When the purpose is no longer kept in view such a religious duty as the Ḥajj changes into a fuss of a large crowd, without any inspiration.

When Hazrat Qiblah Pīr Sāhib went on pilgrimage for the first time in 1968, he already felt the neglect of the true intentions and came to the conclusion that, likewise the conclusions of ‘Allāmah Muḥammad Iqbāl came to, much was needed to be done. *"In the veins that blood does not flow. The heart and the desire are not there. Prayer, fasting, the sacrifice and the Ḥajj remained (as an appearance). It is just as good as nothing of it is remaining!"* It was this great concern of Hazrat Qiblah Pīr Sāhib that he wanted to remind the Muslims the true essence of Islam. For this reason, he founded during his second Ḥajj in 1972 "The World Islamic Mission". About this foundation will be mentioned further in this book. His Ḥajj travels follow roughly the chronological order, as he has recorded himself in his diaries.

The venerable Ka‘bah

According to the traditions Ādam (Adam) عليه السلام, primogenitor of mankind and the first Prophet (Muslim) on earth, would have built the Ka‘bah with his own hands. According to the opinion of some, such as Ibn Kat͟hīr this is incorrect (As-Sīrah an-Nabawiyyah). This building, more officially founded by the Arch-Prophet Ibrāhīm (Abraham) عليه السلام, fell into disrepair and was rebuilt by the Amalekites (an old Semitic tribe). There was a flood, which damaged that building. This time it was rebuilt by a South-Arabian tribe, the Jurhum. From here history gives more authentic references, until the Quraysh intended to own (supervise and serve) the Ka‘bah. At that time, this structure consisted of four stone walls without a roof while the stones were put together in order to strengthen it. Despite this fact this sanctuary got much religious respect. Many persons even with their wrong beliefs of idolatry while praying

turned their faces to this building. People came from far and wide in all seasons to visit it, so that the inhabitants were provided with their daily maintenance. *"Let them therefore worship the Rabb of this House (the Ka‘bah). He who provided them with food and gave them security against fear (protected them against hunger and fear)."* (106:3-4)

One of the most influential tribes in Mecca was the Quraysh, to which belonged also the Holy Prophet ﷺ. This tribe was both supervisor and responsible for the maintenance of the Ka‘bah. This honourable task had made them proud and conceit on the basis of their Jāhiliyyah habits. They considered themselves superior over others, while they introduced indecent practices in Ḥajj rituals. This was in contrast to what the Prophet Ibrāhīm عَلَيْهِ ٱلسَّلَامُ (Abraham, peace be upon him) had taught. Their claims were among others: "We are the descendants of the Prophet Ibrāhīm عَلَيْهِ ٱلسَّلَامُ. We possess much power and respect. We are residents of Mecca. Our rights are special. Who can match us in power and respect?" They stressed other people, that they, except the Ḥaram (the Ka‘bah and Mecca as a sanctified environment), outside (Ḥill), had not to show special honour, like the Ḥaram. Otherwise they would reduce their respect among the Arabs by doing this (Sīrat ibn Hishām).

On the ninth day of Dhul-Ḥijjah, the month of pilgrimage, the twelfth and last month according to the Islamic calendar, pilgrims come together in ‘Arafāt. In the middle there is a hill called Jabal ur-Raḥmah, where according to transmissions Adam and Eve, peace be upon both of them, met again on earth. ‘Arafāt is an open plain and lies on 21 kilometres southeast of Mecca and approximately 17 kilometres from Minā. From here one departs to Mecca to perform the Ṭawāf ul-Ifāḍah (the circumambulation of the Ka‘bah which abolishes the sacred state of the pilgrims, Iḥrām). Since ‘Arafāt was outside the borders of Ḥaram, the Quraysh did not hold the necessary respect for it in the Jāhiliyyah era. The Quraysh and their allies from the tribes Kinānah and the Khuzā‘ah hence did not halt (Wuqūf) here, for spending the ninth day on this plain. They had even imposed restrictions and other rules on themselves, that they were not allowed to camp during the sacred state of the Iḥrām, despite the scorching sun, under a building or tent, except if it was a tent of animal skin. They also had determined for other pilgrims, who came outside Mecca, that in the condition of Iḥrām they were not allowed to eat from their supplies which they had brought with them. They were forced to accept this situation to eat the food only offered by the Quraysh. Only the clothes that were given by the Quraysh could be used during the Ṭawāf. If someone did not have

these, that person had to do the Ṭawāf just without clothes. These and other restrictions were called Al-Ḥums. These were in fact meant to serve their own interest.

There was a source of income to maintain the Ka'bah by the members of the Quraysh tribe. They made use of both legitimate and illegitimate resources. In this way the construction work of the Ka'bah remained incomplete, though the Quraysh more often thought to rebuild it in its entirety. The members of the Quraysh tribe, however, had not the courage to undertake this. This was due to various reasons. According to traditions, it was necessary first to break down the old construction. They feared what had happened to Abrahah Al-Ashram, an Axumite army general, and his army, could overcome them too and there was also a pit where a big dangerous snake lived. Visitors offered their precious stuff as a sacrifice (votive offering) to the Ka'bah, which then was deposited in this well. This dreaded snake crept sometimes from this well and hung on the wall of the Ka'bah in the sun.

This snake was hanging on the wall one day, then suddenly a large predatory bird snatched it and flew away. So the fear of this snake disappeared. The idea to rebuild the Ka'bah became stronger when once a number of thieves had robbed valuable stuff from the Ka'bah. After investigation appeared that these things were to be found at a liberated slave of Banū Mulayḥ ibn 'Amr, called Duwayk. The Quraysh recovered the stuff and amputated the hands of a random member of Banū Mulayḥ for this crime. The idea of protecting the stuff of the Ka'bah in the future came up for discussion again, together in connection with the rebuilding. The prominent leaders of the Quraysh decided, that only legitimate resources had to be used. Any form of ill-gotten income, had to be excluded. A special fund was established for this. They could also buy precious material, which was brought by a Byzantine ship. This ship was on its way to an Ethiopian church and carried materials of precious wood. The ship sank and was washed ashore at the port of Shu'aybah.

When the rebuilding of the Ka'bah would commence, one of the leaders of the Quraysh tribe, Abū Wahb, addressed to his people: "Oh members of the Quraysh, listen carefully! This is the rebuilding of the Ka'bah. Spend for this, except legitimate income, nothing else than that. The earnings of a lecherous woman (committing fornication or prostitution), usury and interest, and what is obtained in an improper way, must not be included!" Abū Wahb was a maternal uncle of the Holy Prophet ﷺ. He was known for his generosity and hospitality.

After gathering all the necessary funds for the rebuilding of the Ka‘bah, there existed still a great fear. The great fear of the Meccans, notably the Quraysh, resulted from the idea that when only one person would remove just one stone of the Ka‘bah, they feared that something terrible would happen to them. One of them, Walīd ibn Mughīrah, however took a pickaxe and wrecked the southern wall of the Ka‘bah by removing a few stones. He prayed, that they all had good intentions for this and that their unfounded fears had to be dispelled. Everyone said that when we would come through the night safe, this is the sign that the actual Owner of the Ka‘bah (Allāh سبحانه وتعالى) agreed with this rebuilding, otherwise they would again restore the removed stones in its places neatly. They spent their night safely through, after which the first foundation of the Ka‘bah was laid bare.

For the rebuilding of the Ka‘bah, the members of the Quraysh had divided their tasks well. The Eastern wall came for the account of the sub-tribes of ‘Abd Munāf (also spelled as ‘Abd Manāf) and Banū Zuhrah. The Southern wall, from the black stone to the Yamanī corner, was the responsibility of Banū Makhzūm and others who were allied with them. The Western wall was under the supervision of Banū Jumaḥ, Banū Sahm and others. The Northern wall, where the Ḥijr is (formerly called Ḥaṭīm), was assigned to Banū Asad, Banū ‘Abd ad-Dār and Banū ‘Adīy.

The Holy Prophet ﷺ, was at the time of rebuilding almost thirty-five years old. He took also part in it and he carried rocks on his shoulders. The members of the Quraysh had already noted that their expenditure for this rebuilding would be insufficient. In this way they could not renovate everything on the foundations, such as it was built by the Arch-Prophet Ibrāhīm عليه السلام. They decided therefore to the extent that they could place the roof, they would complete it. What remained from the surface of this foundation, would be left open and marked out by a (semi-circular) wall (Ḥijr). Pilgrims could so still do Ṭawāf (circumambulation) around the original foundations of the Ka‘bah.

The reason why there arose a shortage of expenditure for the rebuilding of the Ka‘bah, was that the members of the Quraysh were firmly determined to spend only legitimate (Ḥalāl) resources. Even doubtful cases were not accepted. Therefore the leading chiefs could not deliver their full contribution to the rebuilding. After a time all the Meccan tribes had accomplished their task, after which only the placement of the black stone was still left. For this great honourable task, each tribe wanted to qualify. This caused soon dissensions amongst them which disturbed considerably the mutual harmony. Even

swords were drawn and their hands dabbed in blood to swear to undertake this prestigious task. Then after four or five days of quarrel the chiefs could not achieve mutual agreement, Abū Umayyah ibn Mughīrah, who in age was older than his brother Walīd ibn Mughīrah shouted: “Believe what I say. You will make your work worthless, all that you have accomplished by sincere dedication. Agree with me, that whoever will turn up first in the early morning here by the door of the Holy Mosque, we will follow his instructions!” All the concerned tribes agreed unanimously to his decision.

The person who early entered in the next morning the Holy Mosque through the door called Banī Shaybah was none other than the Holy Prophet ﷺ. Everyone was happy when they saw him, because they were convinced that he would do justice on the basis of equality and impartiality. They stated in unison: “This is Muḥammad. He is the ‘Trustworthy’ (Al-Amīn) and we are satisfied with the decisions he makes!”

The decision of the Holy Prophet ﷺ, was based on great wisdom. If someone else would take such a decision, that would still be in someone’s disadvantage or advantage, creating resentment on the part of each. He involved all the tribes by his wise decision and said: “Bring a blanket and put the Black Stone inside. The chiefs hold fast the four corners.” All chiefs raised the Black Stone into its place. When the stone was lifted high enough, the Holy Prophet ﷺ, placed the Black Stone in its proper place. In this manner all mutual distrust and quarrels disappeared and the rebuilding of the Ka‘bah was completed.

For a long time after this the Holy Prophet ﷺ, was widely known and praised for his wise decision. It was due to the blessed personality of the Holy Prophet ﷺ, that the stagnation of the rebuilding of the Ka‘bah was finally ended and by resuming the work this came to a good finish. The construction work that existed then, was eighteen cubits (Dhirā‘) high (the size is approximately 10 × 12 × 15 metres), whereby six to seven cubits in the surface was not included to the rebuilding. Only one door existed on the eastern side, on a small height from the ground. The intention was that only by consent of the chiefs of Quraysh someone was allowed to go inside.

In a transmission the youngest wife of the Holy Prophet ﷺ, Sayyidah ‘Ā’ishah رضي الله عنها says that the Messenger of Allāh ﷺ once said to her: *“Oh ‘Ā’ishah, have you seen the expenses of your people that (at one point) became deficit? They have omitted the space of the Ḥijr at the rebuilding of the Ka‘bah. If your people would not have embraced the true faith newly through repentance from disbelief, I would have allowed*

to demolish and rebuild the Ka‘bah (in its entirety). The Ḥijr I would then let be included and would make two doors, one on the west side and one on the east side!” (This transmission is mentioned in the Ṣaḥīḥ Ḥadīth collection by imam Bukhārī and by imam Muslim)

The tradition of covering the Ka‘bah by a clothing (Kiswah or Ghilāf) existed earlier. According a transmission a Himyaritic king, Tubba‘ As‘ad Abū Karib, would be the first who covered the Ka‘bah with such a clothing. Later the clothing was brought from Egypt and was called Qubāṭī. Also Yemeni wrap was used for this purpose. In the seventh century Ḥajjāj ibn Yūsuf Thaqafī used even a velvet clothing for the Kiswah. The colours ranged from whether striped or not, in the colours, white, red, green to the current black. The Kiswah got later also gold and silver embroidered bands with verses from the Holy Qur’ān.

The rebuilt Ka‘bah stayed in this condition during the time of the four rightly guided Caliphs. In the time that ‘Abdullāh ibn Zubayr رضي الله عنه in 684 managed Mecca, Yazīd (the third Umayyad ruler) sent an army led by Ḥusain ibn Numayr. ‘Abdullāh ibn Zubayr رضي الله عنه could not give enough resistance and sheltered in the Holy Mosque. The army of the enemy flung through mangonels (type of catapults) with stones. This stoning caused cracks and other damage in the construction work of the Ka‘bah. During this siege Ḥusain ibn Numayr heard the news of the death of Yazīd and stopped with bombardment and left Mecca.

‘Abdullāh ibn Zubayr رضي الله عنه pulled down the damaged Ka‘bah and rebuilt on the foundations of the Prophet Ibrāhīm عليه السلام and also in accordance with the wishes of the Holy Prophet ﷺ. The two doors for entrance and exit were low to the ground, one in the western and one in the eastern direction. The reign of ‘Abdullāh ibn Zubayr رضي الله عنه did not last long. Ḥajjāj ibn Yūsuf attacked Mecca, whereby ‘Abdullāh ibn Zubayr رضي الله عنه died as a martyr. Ḥajjāj ibn Yūsuf was appointed as ruler or governor of Mecca. He wrote to the Umayyad ruler ‘Abdul Malik ibn Marwān on the rebuilt Ka‘bah during the reign of ‘Abdullāh ibn Zubayr رضي الله عنه. He gave command to bring back the Ka‘bah in his previous state, by demolishing and rebuilding it again. The place of the Ḥijr was held outside the Ka‘bah and the Umayyad rulers claimed as an argument, that this was the will of Allāh جل جلاله, since this has been remained the case during the life of the Holy Prophet ﷺ and the first four rightly guided Caliphs رضي الله عنهم.

After the Umayyad regime, followed the ‘Abbasid. The ruler Mahdī (Muḥammad ibn Abdillāh al-Manṣūr) wanted to rebuild the Ka‘bah in its original state, according to the foundations of the Prophet Ibrāhīm عليه السلام and as previously ‘Abdullāh ibn Zubayr رضي الله عنه had done. He consulted on

this intention imam Mālik ibn Anas رحمه الله, one of the best-known religious authorities. He gave religious verdict (Fatwā) on this: "I condemn this, because the Ka'bah is going so to be a toy in the hands of rulers (the so-called caliphs claiming to be rightful for this function). Anyone who wants can randomly on his name demolish and rebuilt the Ka'bah. In such a way the sanctity of the Ka'bah is violated." Mahdi liked this wise reply very much, whereupon he gave up his intentions.

The method of performing Ḥajj

The major or compulsory pilgrimage, Ḥajj can only be performed in the month of the pilgrimage, although one can start two months earlier in Shawwāl or Dhul-Qa'dah, respectively the tenth and the eleventh month of the Islamic calendar. Dhul-Ḥijjah, the actual month of the pilgrimage, is the twelfth month of the Islamic calendar. Especially on the eighth, ninth and the tenth day of this month the pilgrimage will reach its peak, possibly extended for two more days. The minor or the voluntary pilgrimage, 'Umrah, in contrast, can be done at any time of the year.

The Ḥajj has, among other things, two main parts (Arkān, plural of Rukn), including the stay or halt on the ninth day of Dhul-Ḥijjah on the plain 'Arafāt and the Ṭawāf uz-Ziyārah (circumambulation of the Ka'bah for Ḥajj from the tenth day after slaughtering animals as sacrifice). For the 'Umrah the Ṭawāf uz-Ziyārah is considered as the most important part.

The Ḥajj can be divided into three kinds, depending on the combination with or without the 'Umrah:

1. Qirān (literally coupling Ḥajj with 'Umrah)
   Ḥajj and 'Umrah are done together with the same Iḥrām;
2. Ifrād (literally individually or single: Ḥajj apart and 'Umrah apart)
   Only Ḥajj is done separately without the 'Umrah;
3. Tamattu' (literally postponed to convenience)
   Ḥajj and 'Umrah are done separately with separate Iḥrāms in the same Ḥajj period.

Generally the Tamattu' is often practiced, while other combinations are also attempted more frequent.

The Ḥajj has two main components (Arkān), according to the Ḥanafī legal school, six conditions (Shurūṭ) making the Ḥajj obligatory and three conditions making it valid. The six conditions which make the Ḥajj obligatory are: being a Muslim, having reached adulthood, being mental healthy, not being a slave, having the financial resources and the knowledge that this is obligatory. The last condition is only if one does live in a non-Muslim State. The three conditions of validity include: the

wearing of Iḥrām, the right time and having no sexual intercourse before standing on ‘Arafāt. Moreover, there are still eight Wājibāt (duties) and many Sunnah sections (according the Sunnah of the Holy Prophet ﷺ).

Wearing the Iḥrām is a Sharṭ (condition). Pilgrims from all corners of the world who enter certain areas around the Holy Mosque in Mecca, must be in the state of Iḥrām. These appointed locations are called Mīqāt. These include: 1. Dhul-Ḥulayfah, (4 kms) from Madīnah Munawwarah, is now called Abyār ‘Alī, 2. Dhāt ul-‘Irāq (94 kms) from Iraq, 3. Juḥfah (208 kms), moved to Rābigh, now an abandoned place (186 kms) from Syria, 4. Qarn al-Manāzil (94 kms) from the Najd, now close to the place As-Sayl (17,7 kms from Jeddah) and 5. Yalamlam (9,7 kms) from Yemen.

It happens more often that pilgrims upon departure from their home country already put on their Iḥrām. The main reason is that they may pass the Mīqāt, whereby they will have no more time to carry out this ritual duty on the appointed locations. This can occur before boarding a vehicle, a vessel or an aircraft.

The ritual acts of putting on the Iḥrām are preceded by the Ghusl, the complete ablution of the body according to the Sunnah. Except for women the Iḥrām of men consists only of two white unsewed or unhemmed cloths. One piece is for the upper body (Ridā’), hung over the shoulders and the other for the lower body, wrapped around the waist (Izār). Both for male and female pilgrims, their faces must be uncovered, while only the women should keep their head covered as usual and the men throughout the pilgrimage, on the contrary, should not cover their head. They may also wear slippers or foot-wear, where the top of the foot and the heel (for the most part) should remain uncovered.

At wearing the Iḥrām and even before pronouncing the Niyyah (intention) for the Ḥajj one can put oil or light perfume and comb the hair. After this one performs a voluntary prayer (Nafl) consisting of two Raka‘āt. In the first Rak‘ah one recites usually according the Sunnah after Sūrat al-Fatiḥah, Sūrat al-Kāfirūn and in the second Rak‘ah after Sūrat al-Fatiḥah, Sūrat al-Ikhlāṣ. One should also consider that he must certainly not perform the Nafl in times that are disapproved (Awqāt Makrūhah), namely during the rising of the sun after the Fajr prayer, when the sun has reached its highest position (summit or peak) in the midday and during the setting of the sun after the ‘Aṣr prayer.

After performing the two Raka‘āt Nafl one pronounces the Niyyah for the ‘Umrah or the Ḥajj in the form of a Du‘ā (supplication): *Allāhumma Innī Urīdul-‘Umrata (Ḥajja) fayassirhā lī wa taqabbalhā*

minnī (Oh Allāh, I have the intention for the ‘Umrah (Ḥajj), make it easy for me and accept this from me!) After this, one says the Talbiyah: *Labbayka Allāhumma Labbayka, Labbayka Lā sharīka laka Labbayka, Innal-Ḥamda wan-Ni‘mata laka wal-Mulka Lā sharīka lak* (At Your service oh Allāh, here I am at Your service; at Your service, You have no partner, at Your service here I am; verily all praises belong only to You, the favours are Yours and the kingdom (sovereignty) belongs only to You; You have no partner!) Throughout the Ḥajj one remains repeating the text of the Talbiyah as much as possible and stops only on the tenth day of Dhul-Ḥijjah if one is going to do Ramy (stoning a Jamrah, a pillar representing the devil).

By pronouncing the Talbiyah, which is preceded by the Ghusl and the putting on of the Iḥrām and possibly performing two Raka‘āt Nafl, one has entered in the sacred state of Iḥrām and one has become a Muḥrim (Muḥrimah, referring to a female person). The following matters are commitments throughout the state of Iḥrām:

1. No head coverings for men (Shiites go so far that they do not stand even in a shadow).
2. The face must remain uncovered.
3. Wearing sewed or hemmed clothes or pieces of cloths is prohibited for men.
4. Sexual contact or statements about this are not allowed.
5. Hair and nails cannot be cut.
6. Hunting or killing animals on land; even a louse or a bug cannot be killed.
7. Repeating the text of the Talbiyah, after waking up, at the encountering of each other, after the prayers, climb and descend from high places and boarding and alighting from carriages.

It is advisable or better to enter the Holy City of Mecca Al-Mukarramah via the Kadā’ route. This place is also known as Ath-thaniyyat ul-‘Ulyā near the old cemetery of Mecca. After the arrival in Mecca and leaving the baggage behind, one enters Al-Masjid al-Ḥarām (the Sacred Mosque) saying the Talbiyah through the door called Bāb Shaybah, with the looks downwards, in awe and fear of the divine presence and first with the right foot. For men it implies, that they should uncover their right shoulder (Iḍṭibā‘) for Ṭawāf. One says then: *Bismillāhi waṣ-ṣalātu was-salāmu ‘alā Rasūlillāh; Allāhummaftaḥ lī abwāba raḥmatika.* (In the name of Allāh and the blessings and peace be on the Messenger of Allāh ﷺ; O Allāh make open the door of Your mercy for me!)

At the first glance at the Ka‘bah, one does a heartfelt supplication (Du‘ā) which is regarded as very special, since this time is of hearing or

acceptance. Then one moves towards the Ka‘bah after performing two Raka‘āt Nafl as a greeting of the mosque (Taḥiyyat ul-Masjid). First one goes to the “heavenly Black Stone” (Al-Ḥajar al-Aswad) while rising both hands to the earlobes and saying the Takbīr (Allāhu Akbar). One kisses it, if that is possible, the “Black Stone” while touching it first with the hands (Istilām). If this is not possible due to the rush or the large crowd, one can touch the “Black Stone” with a stick or staff and kiss this. If this is not even possible then one can suffice by only pointing the palms towards it and kisses these palms. One can read the following Du‘ā: *Bismillāhir-Raḥmānir-Raḥīm; Allāhummaghfir lī dhunūbī wa ṭahhir lī qalbī washraḥ lī ṣadrī wa yassir lī amrī wa ‘āfinī fīman ‘āfayt* (In the name of Allāh, the most Merciful, the extremely Compassionate; O Allāh forgive me for my sins and cleanse my heart and expand my chest (inner), make my situation easy for me, give me welfare (health and safety) and add me among them who have obtained welfare!)

Previously is mentioned that men should uncover their right shoulder. This is called Iḍṭibā‘. The top of the garment of the Iḥrām hangs over the left shoulder, so that the right shoulder remains uncovered. One is doing this by wrapping the upper pilgrim garment via the right armpit or right side over the left shoulder. Next comes the Ṭawāf (circumambulation). This is a total of seven Ṭawāfs around the Ka‘bah counter clockwise. Each Ṭawāf begins and ends at the “Black Stone”. Nowadays, this is marked by a black line on the floor of the marble pavement. The first three Ṭawāfs of men happen according to the Raml. This is a quick gait with heavy shoulder movements.

After the Ṭawāf one arrives at the “Maqām Ibrāhīm”, the standing place of the Prophet Abraham عليه السلام. Here one performs two Raka‘āt Nafl. Maqām Ibrāhīm عليه السلام nowadays is a small edifice, just slightly further from the Ka‘bah in front of the door of the Ka‘bah. It stands on a marble pedestal with a golden enclosure, including a glass bell in which are the two footprints in stone of the Prophet Abraham عليه السلام. His blessed footprints would have arisen during the rebuilding of the Ka‘bah, without that he made use of ladders or scaffolding.

Then one goes to the water source Zamzam, which is located in the courtyard of the Holy Mosque through stairs leading downwards. Nowadays there are installed water-taps for drinking this blessed water. One drinks this water standing whereby the head and the face are moistened or sprinkled. The following Du‘ā can be read: *Allāhumma innī as’aluka ‘ilman nāfi‘aňw wa rizqaňw wāsi‘aňw wa shifā’am min kulli dā‘* (Oh Allāh, I ask You for useful knowledge, a spacious living and healing of all diseases).

If one has drunk water from the Zamzam well-source, one can go back to the “Black Stone” in order to kiss it. One clings then to this part of the wall and the place between the door of the Ka‘bah. This is called Multazam where prayers are answered, when with full sincerity and humility Du‘ās are supplicated.

The ritual that follows next is called Sa‘y. This is the walk there and back seven times from the hillocks Ṣafā and Marwah. Between both hillocks is a distance of approximately 395 metres. One stands on one of the three steps of Ṣafā with the face turned to the Ka‘bah. Hereby one says prayers and Ṣalāt-o Salām (blessings and peace) to the Holy Prophet ﷺ. Between the two hillocks one begins to run and to stop at places that are now marked by green lights (only men). One stands again on one of the three steps of Marwah with the face turned to the Ka‘bah. Hereby one says also prayers and Ṣalāt-o Salām (blessings and peace) to the Holy Prophet ﷺ. These rituals one repeats seven times, beginning at the hillock Ṣafā and ending on the hillock Marwah.

After completing the Sa‘y one has accomplished the ‘Umrah. Just before one takes off the Iḥrām, one should allow shaving their head or cut the hair short. To women it means that they should let cut some of their locks of hair in the size of a little finger or a third part of this. If one has done Tamattu‘, it is now possible to put on ordinary stitched or hemmed clothes. As long as one is staying in Mecca he visits the Ka‘bah and performs voluntary Ṭawāfs finishing with two voluntary prayers. These Nafl prayers should not, however, be performed on the disapproved times (Awqāt Makrūhah) and if this is the case after the ‘Aṣr prayer one should delay this until after the Maghrib prayer.

For those who do the Ḥajj according the Tamattu‘, they put on their Iḥrām again in Mecca on the seventh day of Dhul-Ḥijjah. After wearing it, one does the same actions, such as was the case with the ‘Umrah. In the Niyyah the words ‘Umrah are replaced by Ḥajj. One begins with the saying of the Talbiyah. On this day, the imam of the Holy Mosque delivers a Khuṭbah (sermon or speech) on the rituals of Ḥajj and its details. During the Ḥajj, there are in total three Khuṭbahs: on the seventh day in the Holy Mosque, on the ninth day on the open plain of ‘Arafāt and on the eleventh day in Minā. The Khuṭbahs are given on the seventh and eleventh day after Zawāl (highest position of the sun) and just before the Ẓuhr prayer.

On the seventh day of Dhul-Ḥijjah, after the pilgrims have put on their Iḥrām, they do the Ṭawāf around the Ka‘bah. This is called Ṭawāf ul-Qudūm, the circumambulation of arrival. This Ṭawāf is also the first one that belongs to the major Ḥajj together performed with Iḍṭibā‘ and

Raml (a quick run). Thereafter the Sa‘y (ritual walk) is done between the hillocks Ṣafā and Marwah. On the eighth day after sunrise the pilgrims go to Minā. The five daily obligatory prayers are performed here. Immediately after the performance of the Fajr prayer one goes to ‘Arafāt. On the road the place Muzdalifah is found. One must not stop on his way at this place but one must go directly to ‘Arafāt. Here one remains until sunset. The Holy Prophet ﷺ, made a stop here near the Jabal ur-Raḥmah. Hence it is the Sunnah to stay as much as possible close to this hill. If not, then one can take a place anywhere within the boundaries of ‘Arafāt. However, one needs to ensure that one does not stop in the middle of the road, so that passers suffer from traffic.

If it is possible, one must take the Ghusl before Zawāl and perform the Ẓuhr prayer in Masjid Namirah. When on this day the prayers are performed here in congregation, after one Adhān two Iqāmahs are read for the Ẓuhr and ‘Aṣr prayers separately. If one cannot do the prayers together, both prayers have to be done separately in their appropriate times. This day is spent on the open plain of ‘Arafāt, and it represents the culmination of the Ḥajj, a day which entirely is devoted to prayers, Dhikr, and blessings and peace (Durūd Sharīf) for the Holy Prophet ﷺ.

After sunset one departs, without performing the Maghrib prayer, towards Minā. On the way one stops at Muzdalifah, where one performs the Maghrib and the ‘Ishā’ prayer successively. Here in Muzdalifah one collects at least forty-nine small stones or pebbles in the size of peas in order to throw them to the Jamarāt (stone columns that represent the devil) in the next morning in Minā (doing Ramy). After the Fajr prayer one goes to Minā. First of all one only stones the biggest pillar called Al-Jamarat ul-Kubrā or Jamarat ul-‘Aqabah, with seven stones while saying Allāhu Akbar. This needs to happen before the start of the Zawāl. After this stoning one must not stay here, but sacrifice an animal in Minā, shaving the hair or cutting it short (cutting the nails is also allowed after this) and go to Mecca for doing the Ṭawāf uz-Ziyārah, also called Ṭawāf ul-Ifāḍah. This Ṭawāf is an obligatory part as a sign of the completion of the Ḥajj. The time of this Ṭawāf is till to the twelfth day, although the tenth day is according to the Sunnah.

In the Ṭawāf uz-Ziyārah the Iḍṭibā‘, Raml and Sa‘y are omitted, because these were already included in the Ṭawāf ul-Qudūm. For the Ḥujjāj (plural of Ḥājī or Ḥājj, pilgrims) there is no Īd prayer (feast prayer for the festival of sacrifice) due to their busy ritual duties. They go back and stay until the twelfth day in Minā. On the eleventh day, all three Jamarāt, popularly known as “devils” are stoned. This is done in the order of small to large columns. After the stoning of the first two

"devils" one stops a moment and does a Du'ā. After the stoning of the third "devil" one does not stop and does not do any Du'ā. On the twelfth day one repeats this after Zawāl in the same sequence. On the same night one leaves Mecca Mukarramah. If one should remain in Minā due to circumstances the thirteenth day, he has to repeat the stoning of the three "devils" after midday. A compensation (atonement) is to be paid (according to the Hanafites) of a small sacrifice of an animal (Dam) like a goat or sheep, only if the pilgrim delays the Ṭawāf uz-Ziyārah. For the Ramy, one must take into account that on the tenth day this must take place before the Zawāl and on the eleventh and the twelfth after the Zawāl.

Although the Ḥajj has actually come to an end, one keeps doing voluntary Ṭawāfs, since these are better than performing Nafl prayers. It is also possible doing extra 'Umrah for oneself or on behalf of another. For doing 'Umrah first one must go outside the borders of the Holy Mosque, as is often customary in the place Tan'īm, where Masjid 'Ā'ishāh is located. Here one puts on the Iḥrām and does the usual rituals of Ṭawāf, Sa'y and shaves the head or cuts the hair short. Even if one does many times the 'Umrah, one must continue to cut or shave off the hair of the head.

When leaving the Holy city of Mecca al-Mukarramah one does the Ṭawāf ul-Wadā' (Ṭawāf of the farewell). This Ṭawāf is also known under the names Ṭawāf uṣ-Ṣadr and Ṭawāf ur-Rukhṣah. This happens without Iḍṭibā', Raml and Sa'y. After having performed two Raka'āt Nafl for the Ṭawāf, one drinks water from the Zamzam well-source in three draughts. If it is possible the head and face are sprinkled and moistened with it. Finally (only if possible), one holds the door of the Ka'bah tight or a part of it and reads the following Du'ā: *As-Sā'ilu bi-bābika yas'aluka min faḍlika wa maghfiratika wa yarjū raḥmatik* (I ask You at Your door for extra bounty, forgiveness and I hope for Your mercy). One leaves the courtyard (Ḥaram) of the Holy Mosque without turning one's back to the Ka'bah walking backwards, until it disappears from sight.

For those upon whom the major Ḥajj is obligatory, but are prevented by circumstances, such as illness or weakness, for carrying this out, the possibility of Ḥajj al-Badal exists. This means that a person may perform the Ḥajj for another person in his place. This should be done as if the person who carried out on behalf of the other, is himself on Ḥajj. This person must also take care of all expenses from home till return. In addition, the person acting on behalf of the other going on the Ḥajj, he for himself must have accomplished at least once this obligation of the Ḥajj.

Nowadays there is a new phenomenon that the Ḥajj pilgrims, while they themselves are on Ḥajj, offer others on the spot some money and Iḥrām on behalf of their closest deceased relatives to carry out this Ḥajj al-Badal. They consider this Ḥajj in this way to be valid, while this practice is wrong. Offering money afterwards, makes this invalid, although the replacement Ḥajj can be done for deceased Muslims.

The Ḥajj for women

Women are subject to the same requirements of the Ḥajj as men, although with a number of small differences:

1. They wear their normal clothes stitched or hemmed. Their heads remain covered, while their faces must remain open.
2. If they have their monthly period (menstruation), they do dress up to become Muḥrimah without performing two Nafl Raka'āt, but do take a <u>Gh</u>usl.
3. They say the text of the Talbiyah in a low voice.
4. For them there is no Iḍṭibā' (bare right shoulder) and Raml (quick run). They walk quietly around the Ka'bah for the Ṭawāf.
5. They do not run between the places that now are marked by green lights between the hillocks Ṣafā and Marwah.
6. If they have their monthly period (menstruation), they do not perform Ṭawāf and Sa'y because the mosque should not be accessed in an unclean condition.
7. They shave their head not, but must let cut some locks of hair equal to the size of the little finger or a third part of it.
8. If they have their monthly period they do not enter the Holy Mosque for the completion of the Ḥajj and do not perform also the Ṭawāf uz-Ziyārah and the Sa'y.
9. If they are in the condition of Muḥrimah for the 'Umrah and get their monthly period, they omit this and perform only the major Ḥajj.
10. If after the Ṭawāf uz-Ziyārah their monthly period starts, they are exempted from the last Ṭawāf as farewell (Ṭawāf ul-Wadā').

His first Ḥajj

On Saturday 17 February 1968 (the 20th of <u>Dh</u>ul-Qa'dah, 1387 A.H.) Hazrat Qiblah Pīr Sāhib flew per aeroplane for his first Ḥajj via Istanbul, Turkey, to Jeddah, Saudi Arabia.

Today, Jeddah (sometimes spelled Jiddah or Jedda) is a very big and beautiful city on the coast of the Red Sea. The old buildings, called

Mashrabiyah, are now rare. These are characterized by their beautiful wooden decorations on doors and windows. Such a building itself could have more than two storeys. In many places, these have been replaced by American-style villas. Jeddah is located at approximately 74 kms west of Mecca al-Mukarramah. The prayer direction of this city is totally towards East and the paved roads to Mecca are very wide. This motorway has two directions with usually planted trees on the both sides. The city is equipped with the modern system of the electricity and telephone connections. Almost all ambassadors of the world are housed in this city. The water supply is completely free and one can in many places drain water to drink, to wash clothes or to wash themselves. In the hot season, there are a lot of bloodsucking flies. From Jeddah to Rābigh, in the northern direction, there is also a paved highway. The distance between them is approximately 155 kms. Further from Rābigh onwards this highway leads to Madīnah Munawwarah.

We departed from Jeddah to Mecca. By their speed, it seemed as if the cars on the highway passed by in a hurry with a "humming" noise. The wish is that the path of life of every human also may be so clean, wide and flat. Consequently, bumps of everyday situations should be missing, and in which shaking and jolting do not occur. On both sides of the highway were saplings. The season changed their appearance. In these thoughts and supplications we came to the border of Mecca. We stepped out and went inside the Holy Mosque where we did our rituals and performed two Raka'āt of prayers at the Maqām Ibrāhīm. The night in Mecca was very beautiful and holy. A night full of blessings and safety. I felt a tremendous joy coming up in me at experiencing this. Deep in my heart I said: "Oh Lord of the Ka'bah, how Merciful You are, that You have shown a sinner like me the city, by which You have sworn; the dust of this very special city has kissed the blessed feet of Your most Beloved ﷺ." *"No, I swear by the city (Mecca, the birthplace of the Holy Prophet ﷺ). While you are familiar with this {are accustomed to it}."* (90:1-2)

We spent the first night in Mecca very peaceful. The cool breeze let us experience such a loving moment, that our fatigue at once disappeared. The Tahajjud prayer I did with a new inspiration. At the recitation of each Qur'ān verse I experienced like new rays of light were descending in my heart and thoughts. From the youth I already had the habit of doing this voluntary prayer deep in the night, but today I got through the special divine favour the subtlety (Luṭf) of the Tahajjud. From every breath originated in this way an intense experience.

After the Fajr prayer we had a light breakfast, after which we visited the following places.

1. Mawlid un-Nabī ﷺ. This is the birthplace, i.e. the house, where the Holy Prophet ﷺ came into the world. At first this was owned and managed by Sayyid ‘Aqīl ibn Abī Ṭālib ؓ, after that by Muḥammad ibn Yūsuf, the brother of Ḥajjāj ibn Yūsuf Thaqafī, who bought it for a hundred thousand Dīnārs and added this to his own house. Because this house was plastered with white lime, it was also known as Al-Bayḍā’. This was also called a long time Dār ibn Yūsuf. According a transmission of Ibn Diḥyah, the mother of the famous Abbasid ruler Hārun ar-Rashīd, Khayzurān bint ‘Aṭā’ had purchased this place during the Ḥajj. They let demolish it for building in its place a mosque. According the author of Sīrat al-Ḥalbiyah (‘Alī ibn Burhānuddin Al-Ḥalbī) Zubaydah Khātūn, the wife of Hārun ar-Rashīd, would have kept the birthplace of the Prophet ﷺ separately and let it be built into a mosque. The agreement between both transmissions consists herein, that Khayzurān at first let build a mosque and that Zubaydah Khātūn furthermore enhanced it or more embellished it. According to Muftī Aḥmad Yār Khān ؒ (1906-1971) there is a mosque called Masjid un-Nabī near the Holy Mosque in Sūq al-‘Iyāl, while it is incorrect to assume that this is the house of birth. The real house of birth existed in Sūq al-Fīl over which formerly a dome was built. By the coming of the Saudi regime, the home is demolished and in its place a library has been established. The library is open only at fixed times and remains generally closed to the public.
2. Mawlid ‘Alī ibn Abī Ṭālib ؓ. This is the birthplace of the fourth Caliph, the cousin and son-in-law of the Holy Prophet ﷺ, Hazrat ‘Alī ibn Abī Ṭālib ؓ. Now there is here no building anymore. The Saudi regime has broken it down and there was a big garbage heap to be seen. When the mother of Hazrat ‘Alī ؓ, Fāṭimah bint Asad ؓ got the travail around the Ka‘bah, she came here to give birth. There is also the famous transmission that Hazrat ‘Alī ؓ would have come into the world in the Ka‘bah, though most Sunni scholars consider a childbirth in the Ka‘bah as impossible. Now stands on this place a training-college for teachers in a modern style.
3. Bayt Umm Hāni’ ؓ. This is the home of the sister of Hazrat ‘Alī ؓ, actual name Fākhitah. From here, the Holy Prophet ﷺ, had commenced the night of the Mi‘rāj (heavenly travel). This place is now included in the Ḥaram of the Holy Mosque. This is now recognizable only by the name Bāb Umm Hāni’ (the gate of Umm Hāni’ ؓ).
4. Bayt Abī Bakr Aṣ-Ṣiddīq ؓ. The residential place of the first Caliph, Hazrat Abū Bakr Aṣ-Ṣiddīq ؓ is in the small quarter Qashāshiyah. Now this has been demolished and on this place has been established a

huge American hotel. In this house was also born his daughter ‘Ā’ishāh Aṣ-Ṣiddīqah ﵆. This is as well the house from which the Beloved Prophet, may Allāh give him peace and grant him blessings, started the Hijrah (emigration to Madīnah Munawwarah). Now there are shops underground and above a mosque. According to a transmission of ‘Urwah ibn Zubayr the Nikāḥ (Muslim marriage) here took place between Sayyidah ‘Ā’ishāh Aṣ-Ṣiddīqah ﵆ and the Holy Prophet ﷺ.

5. Bayt al-Arqam. This is the place where the Holy Prophet ﷺ, made the start of his proclamation, and he had taken it as accommodation against the evil intentions of the unbelievers. This place is near the Hill Ṣafā in the direction of Marwah and was a long time a small classroom. Today, this building has been removed and included in the space of the Sa‘y.

6. Mawlid Fāṭimah az-Zahrā ﵆. This is the home of Sayyidah Khadījah ﵆, the first wife of the Holy Prophet ﷺ. Here was also born their youngest daughter Sayyidah Fāṭimah az-Zahrā ﵆. This place is located near Qashāshiyah on the right side of a vegetable market. This house has been demolished a long time ago and a school was built on this location. In the present days here are toilets with Wuḍū’ (Wuzū) facilities made by the Saudi government.

7. Jannat ul-Ma‘lā. This is the oldest cemetery in Mecca and consists of three sections. A road through it connects these three sections. In one section lies the Holy tomb of Sayyidah Khadījah al-Kubrā ﵆ and in the eastern direction lie the graves of the grandparents of the Holy Prophet ﷺ, ‘Abdul Muṭṭalib and probably of Hāshim ‘Abdul Manāf (also spelled Munāf). The graves of ‘Abdullāh ibn ‘Umar, ‘Abdur Raḥmān ibn Abī Bakr, Ibn Zubayr ﵄ and his mother Asmā’ ﵆ also are located here. All these graves are razed to the ground by the Saudi Government. Women have no permission for visiting the cemetery.

8. Masjid al-Jinn. Some further from Jannat ul-Ma‘lā stands this mosque. This is the place where Jinn (creatures created from smokeless fire and usually invisible) heard the Holy Prophet ﷺ reciting Qur’an verses and then accepted Islam. This event is mentioned in the eponymous Sūrat al-Jinn. Only later this mosque is built here in this place and it has been moved some further away. Nearby there are two mosques with green domes. Not the first is Masjid al-Jinn but the second one.

9. Jabal uṣ-Ṣafā. This hillock is situated in the southeastern part of the Ka‘bah, where the Holy Prophet ﷺ, did his first public call of the divine message, the Islām. By this call the unbelievers openly declared him their hostility, although they always considered him from his youth as truthful and reliable (Al-Amīn).

By seeing this place all these historical events came before my eyes. A very sweet voice sounded in my ears. It told that all their honour and respect in fact are of very short duration and false and that what is from Allāh سبحانه وتعالى is true and eternal. The people have lowered their heads reverently downwards, but when they hear the divine message, they brutally raise these and want to cut off the head of the person who said this. On this hillock the life of the Holy Prophet ﷺ, passed by before my eyes. My heart told me: "You have come to Mecca and have seen Ṣafā. Change your intention for doing Tablīgh for Allāh ﷻ in full determination and get ready to face all the difficulties." I also thought how bad those persons would be who efface these historic places or make these unrecognizable. Such places are a keepsake or a memory of silent lessons, a book that guides rightly. These are true authentic learning schools that are calling us and show us how to act properly. Forgetting historical places is forgetting historical facts. A people which does not know its own history, is similar to someone who has lost his own memory. Tombs or graves are memorable places and not just a pile of dust. They are schools that tell us a life history. We draw from it teachings and gain inspiration to reach our purpose of life.

10. Masjid Bilāl* رضي الله عنه*. This mosque was located on top of Ṣafā. The day when Mecca was conquered, in command of the Holy Prophet ﷺ, Hazrat Bilāl ibn Rabāḥ رضي الله عنه here did the Adhān, call to prayer. It was this noble companion, whose father was of African (Abyssinian) origin, and despite his constant persecution and torture, became stronger in his faith. His love for and devotion to the Holy Prophet ﷺ, is unique in world history. It was this place where the Prophet Abraham عليه السلام, peace be upon him, did his call for the Ḥajj to all people in the world. It was also this place where the second Caliph, Hazrat 'Umar Al-Fārūq رضي الله عنه after becoming Muslim in the house of Zayd ibn Arqam, loudly announced his conversion.

11. Shaqq ul-Qamar. Some further from Masjid Bilāl رضي الله عنه on the hilltop of Ṣafā the miracle of the splitting of the moon happened by the Holy Prophet ﷺ. (54:1 and further) It is said that once here stood a small mosque which is now demolished but its walls nowadays still stand.

12. Mazār 'Uthmān Hārūnī* رضي الله عنه*. In Mecca is located the holy tomb of Hazrat 'Uthmān Hārūni رضي الله عنه (1115-1221). He is the spiritual teacher of Hazrat Khawāja Mu'īnuddīn Chishtī رضي الله عنه and of many other saints.

The above-mentioned holy places are the most well-known places that we have visited by Allah's abundant grace. I have tried to stay alert not only opening my physical eyes, but also my inner eyes, so that all these blessings were allotted to me. With me were present Muḥammad

Aslam, Ghulām Sarwar, Shāh Walī, Fat'ḥ ‘Ālam and forty others from different countries. I did my best also to display to this company the historical facts briefly, so that they too could reach all these special divine benefits.

Jabal un-Nūr and Ghār ul-Ḥirā’

In the description of the Ḥajj rituals many details and personal experiences are omitted. A short description of how these rituals should be performed, have already been discussed. Those persons who travelled along with Hazrat Qiblah Pīr Sāhib, have experienced what was necessary and learned a lot from this. The Holy and historical places from the life of the Holy Prophet ﷺ, are explained further for readers, where required.

On the second day of the first visit to Mecca we made plans to see such sacred and historical places. Besides we strolled most of the time in this holy city, which reminded us that the Holy Prophet ﷺ, here ever put his blessed footsteps. The streets, the narrow alleys, the markets, the hills, the mountains and the desert plains breathed these memories to the Holy Prophet ﷺ. Moreover loving him ardently implies the greatest divine favour. Because of this, we all keep doing the salutations of blessings and peace by way of greeting and respect to each particle of this holy city, where the leader of all the Prophets and Messengers ﷺ spread the sweet smell of his blessed sandals.

We visited first Jabal un-Nūr, literally the mountain of light. This mountain is located approximately 4.8 kms from the originally inhabited section of Mecca to the northeast. Currently Mecca itself expands through extensions to Jabal un-Nūr. This mountain, like other neighbouring mountains, is bare and dry. In one of these caves of this mountain, Ḥirā’, the Holy Prophet ﷺ, received his first Qur’ān revelations.

Ḥirā’ is the name of the cave near the summit of Jabal un-Nūr. This cave is about 3.5 meters long and 1.8 meters wide. A man can easily lie in here, while there are also other caves in the nearby mountains. The choice of the Holy Prophet ﷺ, was among others that the Ka‘bah was right in front of him. The road leading to here is about 2.5 kms which is quite rough and hardly passable. Climbing to Ḥirā’ is very laborious. The mountain path is narrow and strewn with smooth stones. On the outskirts there is no handheld and the climb is steep. If someone would slip and fall down, he could be smashed. (Comment: now for the safety for every climber there have been made proper stairways of stones)

According to the transmissions, the Holy Prophet ﷺ, spent here a long time in meditation. Here he also took food and his stay lasted sometimes for three, five or seven nights. He stayed here the entire month of Ramaḍān. His search for the ultimate truth is described in the Holy Qur'ān among others *"Wa wajadaka ḍāllan fa-hadā"* (93:7) and He found you going astray (wandering in Allah's love) and He has you then guided! The word ḍāll that is used for this, does not apply, as generally, on someone who has lost the straight path, but someone who is working diligently to find the stable road. The last refers to someone to whom not even occurs in mind the thought of going astray. This is in contrast to those who oppose this right guidance through rebellious quarrels. About such persons who errs is stated in the last verse of Sūrat al-Fātiḥah: "*Ghayril-maghḍūbi 'alayim walaḍḍāllīn"* (1:7) not the path of those on who Your wrath rest nor of those who have gone astray (have erred or are erring).

Along with his fellow travellers Hazrat Qiblah Pīr Sāhib did voluntary prayers in the room of the cave Ḥirā'. When one enters this cave, while aware of the blessings and divine grace, one is deeply moved by this awareness. It is really a tremendous favour of Allāh ﷾ to be considered for this. I noticed the attraction of the Jabal un-Nūr that did not let us go further but let us concentrate on this fact: as if any moment the Holy Prophet ﷺ can turn up! The ears of the heart heard this saying: "The mountain paths welcome the silky footsteps of the Holy Prophet ﷺ."

After having spent here a while, we went at last for a hotel at the foot of the mountain. Here we could drink tea and coffee and had something to eat. I sat here while the atmosphere was touching and invading still in me. It was namely this blessed place from where the last, universal and complete divine message went around the world. From this very place were revealed the first words of the complete guide for mankind. The revelation of the Holy Qur'ān caused a matchless turning point in the history of the entire of humanity, which will continue until the Day of Judgment.

Shi'b Abī Ṭālib

Abū Ṭālib is an paternal uncle of the Holy Prophet ﷺ, who much loved him and looked after his wellbeing and safety. He protected his nephew during his whole lifetime. He is also the father of the fourth Caliph Hazrat 'Alī رضي الله عنه. Shi'b Abī Ṭālib is a mountain gorge or mountain

path to Mecca, named after him, where for three years they were forced by the infidel Meccans to stay here because of their cruel boycott.

When the members of the Quraysh saw that the proclamation of the Holy Prophet ﷺ, caused a wide response of the community of believers to grow greatly, they decided to oppose this. Their biggest obstacle was his uncle Abū Ṭālib. A delegation of leaders of the Quraysh went to see him. This group consisted of ‘Utbah, Shaybah (sons of Rabī‘ah), Abū Sufyān ibn Ḥarb, Abul Buḥturī, Al-‘Āṣ ibn Hishām, Al-Aswad ibn Muṭṭalib, Abū Jahl, Walīd ibn Mughīrah, Nabīh and Munabbih (sons of Ḥajjāj ibn ‘Āmir) and ‘Āṣ ibn Wā’il.

This delegation spoke to Abū Ṭālib as follows: “O Abū Ṭālib, your nephew speaks bad about our gods and makes them look ridiculous. He declares us ignorant and that our ancestors are misled. You must stop him and should not intervene between us. We will deal with him ourselves.” Abū Ṭālib could persuade them this time on a gentle way. They assumed that Abū Ṭālib would stop the Holy Prophet ﷺ. After seeing that even after their visit no difference occurred and his message continued spreading, they became still more and more hostile. They began to forge a variety of plots to prevent him from continuing to propagate his message.

Again there came a delegation to Abū Ṭālib. They began their conversation very kind-hearted: “Oh Abū Ṭālib, you have, because of your age and respect, an excellent status among your people. We were previously coming to ask you to let cease your nephew his missionary work. Despite all this, nothing resulted. Now our patience has come to an end and we can no longer tolerate allegations and humiliations against our belief. If your nephew wants a position as leader or king, we can arrange that, but our faith he must leave it alone. You must stop him now, otherwise we are going to fight with you openly, until only one of us will remain.” Abū Ṭālib understood that this time no delay or other solution was possible and that they now would carry out what they had said. He became worried because he could not dispel the hostility of the people. He could also not abandon the Holy Prophet ﷺ.

Abū Ṭālib called for the Holy Prophet ﷺ. He told the Holy Prophet ﷺ the threats of the Quraysh and said: “Oh son, have pity with me and with yourself. Lay on me not such a burden that I am not able to bear.” The Holy Prophet ﷺ, noticed that his uncle was in a weak position and that he was about to give up his hopes. He addressed his uncle with full determination: “Oh uncle, even if they would put the sun in my right hand and the moon in my left hand, yet would I not stop proclaiming the divine message. I have gotten this task from Allāh

جل جلاله and I ought to carry this out under all circumstances. I will continue this until Allāh ﷻ and His religion will prevail even if I will lose my life!” While he said this, tears from his eyes streamed down his blessed cheeks. After he had said this, he got up and went away. His uncle called him back and then told him: “Nephew continue your work. I will for no price deliver you to the enemies!”

The infidel Meccans soon found out the decision of Abū Ṭālib. They were very concerned about this. They devised a plan where they offered him the skilful son of Walīd ibn Mughīrah. They said very politely: “Oh Abū Ṭālib, we have come to make a deal. We will give you this handsome, skilled and well-educated son of Walīd ibn Mughīrah. He is from today your son. He will be your right hand and will obey all your hints and will give his life for you. He will help you everywhere. His real father is Walīd ibn Mughīrah, but he has no relationship with him from now on and not with us. Accept him as your son and give him the place of your nephew. You know how your nephew is and how he behaves. Your nephew offends your idols and those of your ancestors. He is your enemy and of our religion. He has destroyed the unity of the Quraysh. He is an opponent for people and country. We will treat him as we wish. Be assured that you will suffer no disadvantage of this deal. This will be the benefit for the entire people.” After having heard these words, Abū Ṭālib replied: “What is this for a deal? What a big exchange do you want to do! You give me his son to take care of and to treat him well. On the other hand, you take my son off to assassinate him. By Allāh, this exchange will never take place!”

One of the speakers, Muṭ‘im ibn ‘Adīy, said this: “By Allāh, Abū Ṭālib, your people have treated you justly and done their utmost to redeem you from this burden. You have rejected their proposal and this made it clear that you disapprove mutual understanding and that you wish disagreement. Abū Ṭālib replied: “O Muṭ‘im, my people are not fair at all. They want injustice. It is regrettable that you too forsake me and are against me with the people. This is only great injustice!”

The last delegation returned back without success, and the hostility and opposition became increasingly worse. Many relatives and other family members joined the ranks of the enemies. Abū Ṭālib has also complained in his poems this disloyalty of his relatives. The infidels started unifying their plan of oppression and extortion. Abū Ṭālib realized that he as a single person could offer no resistance to this. In his poems he invoked the unity of tribes who joined forces during their defence. Also the Banū Hāshim (Hāshimites, subtribe of the Quraysh) should rather oppose this injustice with unified forces and fight together.

To support and protect the Holy Prophet ﷺ, through the ties of the Banū Hāshim and of the Banū ‘Abdil-Muṭṭalib as unified force turned out to be successful. These two subtribes or families of the Quraysh promised each other to enter into the confrontation with the hostile party. They would never let alone the Holy Prophet ﷺ, but formed a shield to protect him in this way. Only one person from the Banū Hāshim, an uncle of the Holy Prophet ﷺ, Abū Lahab, swore to work against him under all circumstances. His wife was also an eager partaker in these attempts during the life of the Holy Prophet ﷺ, for making constant his life a burden to him. Abū Lahab was proud of his wife, that she participated in all these forms of cruel oppression.

The non-believers of Mecca got morally a heavy blow when Ḥamzah ؓ, an uncle of the Holy Prophet ﷺ, and ‘Umar ibn Al-Khaṭṭāb ؓ, a dogged opponent, converted to Islam. Based on this they decided unanimously, that as long as the Prophet ﷺ, would not be killed, Islam could not be stopped. There were such cunning plans forged to extinguish this divine light. This message was also heard by Abū Ṭālib. He summoned all members of Banū Hāshim and informed them of this precarious situation. Both the Banū Hāshim and the Banū Muṭṭalib swore to protect the Holy Prophet ﷺ, with their lives. Abū Ṭālib decided to move along with him and the members of the Banū Hāshim and Banū Muṭṭalib to the mountain gap (Shi‘b), that was known as Shi‘b Abī Ṭālib. They were firmly determined that as long as a member of both these subtribes or families would be alive, none of them would allow the non-believers to do any harm to the Holy Prophet ﷺ.

A mountain pass or the mountain rift between two high mountains in a small valley is indicated in Arabic with Shi‘b and with Wādī when this is a little larger and surrounded by mountains or hills. Abū Ṭālib had gotten this place as a legacy and so it was also known as Shi‘b Abī Ṭālib. When the non-believers saw that Abū Ṭālib departed with all his family members to this place, namely that they took there their shelter, they proceeded with a total boycott. They concluded a treaty which they pinned inside the Ka‘bah. This treaty stipulated that they had unanimously decided not to maintain any contact with the Banū Hāshim and the Banū Muṭṭalib. They would do no business with them or conclude any deal or any transaction, as long as they had not handed over the Holy Prophet ﷺ, to them. Even marrying with members of Shi‘b Abī Ṭālib was forbidden. All these treaties were written down on a paper and kept inside the Ka‘bah.

This cruel boycott also meant in practice that when a trade caravan came from outside Mecca and the Muslims wanted to buy anything

from them, Abū Lahab (real name: ‘Abdul ‘Uzzā ibn ‘Abdil Muṭṭalib) said to the traders to sell them at a price they could not afford. He assured the traders who would not sell, they would suffer no loss and would be compensated by him. The members of Shi‘b Abī Ṭālib came to buy at these caravans leaving behind their hungry children. The traders asked five to ten times the price, due to this, they could not buy anything which could appease the hunger of their children.

This harsh boycott lasted for a total of three years. The non-believers even had appointed supervisors and guards, so nobody risked violating this treaty. If someone violated the rules, he was brutally punished. In this merciless environment were, however, also some sincere persons. They were sending secretly food to the Prophet’s family, insofar as they could afford it. Hishām ibn ‘Āmir also belonged to them at that time. One night he brought some food loaded on three camels to Shi‘b Abī Ṭālib. When the non-believers became suspicious, he was violently interrogated. Hishām ibn ‘Āmir was only released after he solemnly had to promise not to do this anymore. The next night he brought again some food. The non-believers seized him so violently, that some people wanted to kill him even on the spot. According to a transmission, he escaped by interference of Abū Sufyān.

Another time Ḥakīm ibn Ḥizām intended to carry a bag of wheat and bring it to Shi‘b Abī Ṭālib. He wanted to give grain to his aunt, Sayyidah Khadījah al-Kubrā ﵂. On his way he met Abū Jahl (real name: ‘Amr ibn Hishām) who stopped him and said: “This bag wheat cannot be carried any further. I will bring you to Mecca and humiliate you extremely!” Meanwhile, Abul Buḥturī came there and understood the essence of the matter. He said to Abū Jahl: “I know that this bag wheat actually belongs to his aunt, which she entrusted to him and on the basis of ownership, he is now going to her to return it. Abū Jahl did not believe this, after which a bitter argument followed and increased in intensity. Nearby on the ground lay a jawbone of a camel that Abul Buḥturī picked up and beat with it the head of Abū Jahl. The blood flowed from his head. Abul Buḥturī flung him to the ground and kicked powerfully on his chest. These were some sincere and sympathizing persons, but they were on one hand too little and on the other hand, they could attain their objective with difficulty because of the stringent guards. The besieged residents of the Shi‘b Abī Ṭālib had to undergo terrible hardships. Their life was in this manner made impossible.

During their difficult stay at Shi‘b Abī Ṭālib, the inhabitants ate little, and experienced great shortage of food. They fed themselves by the leaves of the trees. Among them was Sa‘d ibn Waqqāṣ ﵁, who told

that he once was starving severely. "In the extreme darkness of the night my feet felt something wettish. I don't know what it was, but I picked it up and put this in my mouth, then I swallowed it down. Still I don't know at the moment what it was." In another transmission he tells that he once took a piece of dry skin of a camel. He made it clean and roasted it in order to eat this.

After three years of boycott, the Holy Prophet ﷺ, was informed through divine revelations, that the paper on which the agreement of the non-believers was written, was eaten away by termites. Wherever the name "Allāh" was written had remained undamaged. The Holy Prophet ﷺ, reported this to Abū Ṭālib, who asked him, after hearing this: "Has your Rabb told you this?" The Holy Prophet ﷺ, answered in the affirmative. His uncle said: "Well, because until today, your words never have been wrong! The twinkling stars are witness that you are honest!" Abū Ṭālib went afterwards with a few family members to the members of the Quraysh. He asked for that paper where their treaty was written down, with the excuse that they perhaps had overlooked something in it. They took out the case in which it was preserved. Abū Ṭālib said: "I have come today with a fair solution. My nephew has told me, and he never tells lies, that the paper of the treaty, except where the name of Allāh has been written, is eaten away by termites. Make it open and see it yourself. If his words prove to be true, I will never deliver him to you and if he lied, I will give him to you." The infidel Qurayshites made this open and saw that what the Holy Prophet ﷺ had said, turned out to be true. They had to accept the truth, but due their rigid stubbornness and objection they said: "Abū Ṭālib, this is sorcery of your nephew." Abū Ṭālib then returned again.

As mentioned earlier, this Meccan community not only consisted of ruthless people, although they formed a majority, but there were also some sympathizers. These right-minded persons considered to let starve women and innocent children, by not allowing eating and drinking the own blood relatives, not as manliness and not as human dignity, specially by putting pressure, in order to impose these family members. According to them, it was very cowardly to prosecute cornered persons or to impose sanctions on them. These rare individuals made their efforts to provide secretly food for the besieged. Hishām ibn 'Amr also belonged to them, who then was still a non-Muslim and later on he converted to Islam. He was very concerned with the situation of the oppressed and was moreover a blood relative of the Banū Hāshim.

One day Hishām ibn 'Amr went to see Zuhayr, the son of 'Ātikah, one of the daughters of 'Abdul Muṭṭalib. He said to him: "O Zuhayr,

do you like to enjoy all sorts of delicious food, and to dress good and live a restless life, while your maternal family walks in rags and faces all kinds of hardships and is in need of the basic necessaries of life? I swear by Allāh, if you would do the same with the maternal family of Abū Jahl or you would instruct him to do this yourself, he never would allow this!" These words were very reasonable and included strong arguments, whereupon Zuhayr lowered his head and said: "It is really very sad, Hishām, that I stand alone in this! If I get another sympathizer, I will support you in this." Zuhayr told him to find another person who will be recruited. Hishām went to Muṭ'im ibn 'Adīy and said to him: "Do you like that the two families of Banū 'Abd Munāf, i.e. Banū Hāshim and Banū 'Abdil Muṭṭalib, perish by starvation, while you continue to support others? Think carefully, if you continue doing this destruction to their families you are an accomplice to that. Would they still support you in this and would they all not attack you for this?" Muṭ'im said: "You're right, but I cannot alone oppose the entire people!" Hishām said: "You are not alone. I am also with you." Muṭ'im requested: "Search also a third person who feels the same." "I have already found him. He is Zuhayr ibn Umayyah", Hishām answered. In this way also many others joined Hishām. These included Abul Buḥturī, Zam'ah ibn Al-Aswad and 'Adīy ibn Qays. Later on Hishām, Zuhayr and 'Adīy ibn Qays became Muslims.

The mentioned persons who showed their support for the residents of Shi'b Abī Ṭālib, came at night together at the place Ḥajūn. They made plans to end this boycott. Zuhayr said he would be the first to work on it. In the morning when the leaders of the Quraysh sat as usual on their seats, Zuhayr entered very dignified the Ḥaram (the courtyard of the Holy Mosque). He had dressed perky and did the Ṭawāf very respectfully around the Ka'bah. After that he addressed the gathering: "Oh Meccans, how shameful is it that we enjoy delicious food, relax during the day and night conducting an agreeable life, while our relatives of the Banū Hāshim are dying of hunger! They don't even have clothes to cover themselves! Is this manliness, that we even are not willing to sell anything to them at any price? I swear by Allāh, that I will not sit still, as long as I don't have torn that cruel and shameful treaty in pieces." Abū Jahl stood up while boiling with anger and said on a rebuking voice: "You are a liar. That paper with our agreement will not be torn!" Zam'ah ibn Aswad then stood up and addressed Abū Jahl: "The biggest liar are you yourself. We disagreed already from the beginning." Abul Buḥturī stood up and said: Zam'ah has spoken the truth. I condemn that treaty and will let it not continue!" Muṭ'im said:

"Oh Zuhayr, Zam'ah and Abul Buḥturī, you are right. What he (Abū Jahl) says, is nonsense and a lie." Hishām confirmed this in turn. Muṭ'im picked up the agreement, which was eaten away by termites. What was left over of the document was disintegrated, as a signification of the fact that this agreement was no longer valid. In this way the residents of Shi'b Abī Ṭālib regained their freedom. It was just like they had spent three years in a prison.

Concerning the faith of Abū Ṭālib

Previously is mentioned how Abū Ṭālib made exemplary sacrifices for the Holy Prophet ﷺ, and so proved his full dedication to him. Each form of his sacrifice for him is a paragon in itself. In the struggle against the infidels and their cruel persecutions, he has served everywhere the Holy Prophet ﷺ, as a shield. Every moment that he has spent during the boycott in his eponymous Shi'b Abī Ṭālib, manifested unimaginable dignity. The general view among a part of the Muslim scholars, however is, that Abū Ṭālib has not accepted Islam, when the Holy Prophet ﷺ, wanted to hear this explicitly from him on his deathbed.

When the non-believers came to Abū Ṭālib and were disappointed through the words of the Holy Prophet ﷺ, he gave no indication of dissatisfaction with his nephew, nor did he stop him carrying out his divine mission. Abū Ṭālib said to him, when he was dying: "Nephew, I have never seen that you have wanted for them (the non-believers) anything to do wrong!" The Holy Prophet ﷺ wanted consequently that he would make known his faith publicly. Abū Ṭālib said this: "If there would exist no risk that after my death you and your brethren will be taunted that your dad (referring to himself) out of fear of death has accepted the religion, then I would certainly have done this to satisfy you!"

It is worth mentioning a number of details of this event. At the time that Abū Ṭālib would blow his last breath of life, there were also present prominent leaders of the infidel Meccans. He addressed them as follows: "Oh Qurayshites, Allāh has chosen you from His creatures! You are the heart of the Arabs and be aware that you have managed to unite the best qualities in you. You have acquired all stages of honour and respect, on the basis of which you excel above other peoples. I recommend you to respect this House (the Ka'bah), because the contentment of Allāh is concealed in here. For this reason you have authority and are getting your livelihood easily. Retain your close relationship with your family members and do not cut this off. Come

not in revolt, because many tribes have perished through this. Turn your back not to invitations (for the truth). Send the beggar not with empty hands back, since in it lies hidden the honour of life and death. Speak the truth and do not violate each other's confidence. These are qualities that make you worthy of becoming chiefs and act honourably towards the common people."

Abū Ṭālib spoke to them further: "I recommend you all to treat Muḥammad (ﷺ) well, because all the members of the Quraysh consider him as Al-Amīn (the reliable one) and Aṣ-Ṣādiq (the truthful). All the best qualities that I enumerated, are represented in him completely. By Allāh, I see that the poor and the weak Arabs from near and far have accepted his invitation. They would respect his religion, as if they through accepting this religion, have become leaders of the Quraysh. The (infidel) Qurayshites who were previously leaders stayed behind and their homes are left. All the inhabitants of Arabia have begun loving him from the depths of the heart. They have turned to him in full devotion and handed over the reins of leadership to him. O Quraysh, be helpful to your fellow (referring to the Holy Prophet ﷺ)! Support and help him in battles. By Allāh, who adopt his way, will receive straight guidance and who accept his religion will be happy and elevated! If my life would last longer, and my death would be postponed, I would be along with him to defend him in every battle!"

What meant the aforementioned words of Abū Ṭālib actually? If we read his laudatory poems (Qaṣā'id), in which he has expressed the dignity of the Holy Prophet ﷺ, can we conclude that he had really no faith? Ibn Kat͟hīr has described all these facts but concludes his words by: "Abū Ṭālib knew all these things, that the Prophet ﷺ, was Al-Amīn (the reliable one) and Aṣ-Ṣādiq (the truthfully), but despite these facts his heart has not accepted faith. There is a difference between knowing and accepting." Shayk͟h Muḥammad Abū Zuhrah writes that Ibn Kat͟hīr compared Abū Ṭālib's knowledge with the Jews. This is written in the Holy Qur'ān: *"Those to whom We have given the Book, know (recognise) it as they know (recognise) their sons." "A group from them is hiding the truth while they know (do this knowingly)."* (6:20 and 2:146)

In contrast what Ibn Kat͟hīr has claimed, there exists a difference between the knowledge of Abū Ṭālib and the knowledge of the Jews. In the knowledge of Abū Ṭālib one finds confirmation and security, supported by his whole life, as well as by all of his poems in praise for the Holy Prophet ﷺ. For this reason, it is unfair to claim that Abū Ṭālib was an infidel or a polytheist. Shayk͟h Muḥammad Abū Zuhrah lists all the services and honours of Abū Ṭālib for the Holy Prophet ﷺ.

He argues that the hostility against idolatry of Abū Ṭālib constitutes in itself a proof and nothing else. He writes further: "Even if according to someone, other transmissions are acceptable, he still has no right to say something improper about Abū Ṭālib. His exemplary sacrifices should not be compensated in this way, that we squander our words on pulpits by calling him an infidel. A bigger ingratitude and irreverence in this case are not imaginable!"

Mahmūd al-Ālūsī writes in his book Rūḥ ul-Ma'ānī: "The question about Abū Ṭālib is interpreted differently. For those who do not consider him as a Muslim, it is not permitted that they express an indecent word against him. Because of this the children of Sayyidunā 'Alī ﷺ are being hurt and it is not far away that this also grieves the Holy Prophet ﷺ."

Visit to Ṭā'if

Southern of Mecca at about 112 kms lies the city of Ṭā'if. During the life of the Holy Prophet ﷺ, this town was inhabited mainly by the Thaqīf tribe. Ṭā'if is surrounded by a mountain range and has a pleasant climate. In the hot season it remains cool, for this reason the notables of Mecca spent here their summer time. They also had their own agricultural land in this town.

The Banū Thaqīf practised agriculture as their main business, in which they were very skilled. So Ṭā'if made the impression in its surroundings to be a sort of earthly paradise. Also to this very day, are produced a lot of fruit and vegetables there. Fruit like grapes, pomegranates, figs and cactus fruit (prickly pear cactus also called Karmūsh or Barshomy) are available here in abundance and are also cheap. Here and there are water sources, of which the water is fresh and sweet.

The inhabitants of Ṭā'if were in earlier times prosperous and had reasonable income. So they found it important to provide education for their children. When in the time of the Jāhiliyah (after the prophets Ibrāhīm and Ismā'īl ﷺ and before the advent of the Holy Prophet ﷺ on earth) the rest of Arabia was shrouded with ignorance, here flourished a number of forms of art and science. Here lived amongst them experts in the field of medicine, surgery and astronomy. Ḥārith ibn Kaladah for example, was considered as an expert in medicine, who had learned it from the Persians. 'Amr ibn Umayyah was for instance a well-known astronomer, who via the position of the stars and the movement of celestial bodies, could determine the exact times of

the seasons and of the day. It is also told that he had built a special observatory for this purpose.

Around the city of Ṭā’if was a large city wall. It was as if this wall made around the city a circumambulation (Ṭawāf). For this reason it was called Ṭā’if. In ancient Arabia, Ṭā’if was the only town with a city wall around it. According to some historians one of the inhabitants of Ṭā’if carried out an extraordinary performance at the royal court of Persia. The Persian king asked what he wanted for in return, whereupon the very inhabitant of this town asked for a city wall. Persian engineers built very proficient this enclosure. Ṭā’if in the long term was known for this construction work. On one of the hills of this city stood an idol "Lāt", which was reckoned to be one of the three large idols in the time of the Jāhiliyah. After the conquest by Muslims the statue of this idol was brought down and destroyed.

The Holy Prophet ﷺ, was very hopeful to win over Ṭā’if and to proclaim there his message. The inhabitants seemed mature and so perhaps that they would accept his message. In addition, they were wealthy and mild in their attitude. They were favoured with such gifts, by which they would realize what actually the straight path meant. Their suspicion and doubts would not impede them, such as was the case with the hard-hearted Meccans. In the tenth year after the first Qur’ān revelation (620 A.C.) the Holy Prophet ﷺ, visited Ṭā’if. According to Ibn Isḥāq he travelled alone but according to Muḥammad ibn Sa‘d, he travelled along with his servant Zayd ibn Ḥāri<u>th</u>ah.

During the visit of the Holy Prophet ﷺ, to Ṭā’if he met the tribal leaders, who, however, refused to accept his message. He finally went to see the most influential leaders. They were three in number and were also full brothers of each other. Their names were ‘Abd Yālayl, Mas‘ūd and Jayb, sons of Ibn ‘Amr. One of them was married in a Meccan family, the Banū Jumaḥ. All three unfortunate brothers refused his invitation on a very impudent manner. One of them said: "If Allāh has made you a Messenger, I should have torn the coverings of the Ka‘bah to shreds!" The other said: "Could Allāh not find anybody else, other than you, to make a Messenger?" The third said: "I swear by Allāh, I will not talk to you! If you are really the Messenger of Allāh, this will elevate your dignity, what will prevent me from addressing you. And if you forge a lie about Allāh, it befits me not to talk with such an impostor!" They said to the Holy Prophet ﷺ: "Leave immediately this town, because we see the danger that you will confuse our young children!"

After this rude talk, these leaders let him chase by the young rioters. They were shouting at the Holy Prophet ﷺ, mocked him, called him names while praising their idols. They walked behind him, while the people of the town sat on both sides of the road. No matter to which direction he went, the inhabitants threw stones at him, mainly to his feet. When his feet bled heavily due to injuries, he sat down. They let him stand up with their arms, after which they began to throw stones at him again and laughed at him loudly. The servant Zayd ibn Ḥārithah tried to stop this by standing in front of him, but he was also the target of stoning and harsh injuries. In this way these unfortunate inhabitants of the city expelled their guest of honour.

Badly injured just outside Ṭā'if the Holy Prophet ﷺ, went in a garden of vines (grape shrubs). He performed here a few voluntary prayers and raised his hands (for supplication): "Oh Allāh, You are aware of what they have done to me. I am weak in front of You. You are also the Rabb of the weak ones. Oh most Merciful, do not deliver me to such enemies who have treated me unkindly and amused themselves by afflicting me. Upon which I am not concerned about my pain, but rather if You are content with me! Safety, health and welfare are from You. I take my refuge to Your light, which illuminates all darkness and causes all the work in this life and in the afterlife let achieve its purpose. Without You I have no strength and power."

The garden in which the Holy Prophet ﷺ, sat on the ground was owned by one of the worst enemies, Rabī'ah. His two sons 'Utbah and Shaybah were there too and had seen the cruel treatment of the inhabitants with their own eyes. They got sympathy and sent their servant 'Addās with grapes on a tray to the Holy Prophet ﷺ. They said to the servant: "Bring it to the wounded and offer this to him!" When 'Addās came to the Holy Prophet ﷺ, and offered these grapes, the Holy Prophet ﷺ, said *Bismillāhir-Raḥmānir-Raḥīm* (In the name of Allāh, the most Merciful, the extremely Compassionate) and then began to eat. 'Addās looked at him amazed and said: "It is not the habit of these inhabitants that they say this first when eating." The Holy Prophet ﷺ, asked him: "Where are you from?" He answered: "I come from Nineveh." The Holy Prophet ﷺ, said: "The same city where the Prophet Yūnus ibn Mattā عليه السلام lived." 'Addās asked how he knew this. The Prophet ﷺ, said: "He is my brother. He was a Prophet, as I am." On this 'Addās stood up fiercely moved and kissed the head, the hands and the feet of the Holy Prophet ﷺ. 'Utbah and Shaybah who watched this from a distance, said this to each other: "Him ('Addās), we have now also lost. He has bewitched him." After this 'Addās went

back to both of them and they gave him a severe scolding. He gave as an answer: “You are my masters and I will tell you only the truth. At this moment there is no one so dear to me as he is. He told me such things which only a Prophet can know.” Few years later when ‘Utbah and Shaybah went to Badr to battle against the Holy Prophet ﷺ, ‘Addās said to them: “The person against who you want to battle, even the mountain cannot remain in its place in front of him!” They had the misfortune that they had not understood this well.

That I now was standing in Ṭā’if, these historical memories made me sad. The youngest wife of the Holy Prophet ﷺ, ‘Ā’ishah Ṣiddīqah رضي الله عنها, asked him once: “Have you ever experienced another harsh day than the day on which the battle of Uḥud took place?” He answered: *“My people gave me on the day of ‘Aqabah (severe day) with their own hands the most injury. The day that I proclaimed the divine message and the leaders of the Banū Thaqīf treated me in a very barbaric way.”*

With eyes full of tears we went further to a mountaintop where the residents of the Najd put on their Iḥrām as Mīqāt point. The mountain in this place is called Qarn uth-Tha‘ālib. About this the following is known in the transmissions. When the Holy Prophet ﷺ, was very sad and when he left Ṭā’if, he looked up and he saw that a cloud covered him. When he looked carefully, he saw the Angel Jibrīl عليه السلام. He called the Prophet ﷺ: “Allāh has seen and heard everything. He has sent the angels of the mountains to you. You have just to give them your command.” The angels of the mountains said: “If you command us we shall press the mountains to each other and squeeze the inhabitants to death!” The Holy Prophet ﷺ, said: *“No, I hope that children will be born from their offspring, which will accept my message. They will worship Allāh جل جلاله and take distance from idolatry.”*

Further from Ṭā’if in the direction of Mecca there is the valley called Nakhlah. Here the Holy Prophet ﷺ, had spent his night on his return. He recited the Holy Qur’ān on such a humble way, that all shrubs and trees echoed and swinged along. A caravan of Jinn that passed by here close heard this. They recognized the divine message by this recitation and then converted to Islām. This event is also described in Sūrat ul-Aḥqāf (46:29-31): *“And when We sent to you a group (between three and ten) of the Jinn, to listen to the Qur’ān. When they (at that time) were present, they said: ‘Be quiet (to listen)!’ When the reciting finished (stopped) they returned to their people as warners (to warn them). They said: ‘Oh people, we have verily heard (listened to) a Book that after Mūsā (Moses عليه السلام) is (has been) revealed to confirm what previously was present (before their hands), that guides (leads) to the truth and on*

the right path. Oh our people, give hearing to the inviter (caller) of Allāh ﷻ and believe in Him. He will forgive (cover) you of your sins and protect (save) you from a painful (agonizing) punishment.'"

The main interesting places in Ṭā'if for visiting are listed below.

1. The Holy grave of 'Abdullāh ibn 'Abbās* رضي الله عنه*. It is located on the right side of Masjid Ibn 'Abbās. The current Saudi regime has placed here walls to prevent visitors. Nevertheless, many believers come here to enrich themselves with blessings.

2. Masjid 'Alī* رضي الله عنه*. This is a mosque at about one and a half kilometres in the southern regions of Ṭā'if. It has a yellow colour with a minaret and there is a water source nearby.

3. Bi'r Nabī* ﷺ*. This well is located in the eastern direction of Masjid 'Alī رضي الله عنه. In the transmissions it is mentioned that the Holy Prophet ﷺ during the battle of Ṭā'if dropped in here his blessed saliva. This dry well absorbed it and produced abundant water, which till now is used.

4. Masjid Nabī* ﷺ*. This is a small mosque at about hundred metres to the southern direction of Masjid 'Alī رضي الله عنه. Nearby there is a sweet water source, by which according to the transmissions the Holy Prophet ﷺ, halted at this place to pray.

5. Ḥajar un-Nabī* ﷺ*. This is a stone that is immured on the wall of the Masjid Nabī ﷺ. About this it is known that it contains a print of the hands and the elbows of the Holy Prophet ﷺ. The current Saudi regime has closed this wall with another wall.

6. The Holy grave of 'Ikrimah رضي الله عنه*, son of Abū Jahl.* At just over two kilometres away lies his tomb south of Masjid Nabī ﷺ. It is in a mountainous place and is in a dilapidated state.

7. Jabal Ghazālah. To the West a half kilometre from Ṭā'if is this mountain. According Muftī Aḥmad Yār Khān رحمة الله عليه, this is the place where the event occurred that a doe was caught in the trap of a Jew. This doe had asked the Holy Prophet ﷺ to postpone this catch in order to suckle her children first and then to return. The Holy Prophet ﷺ, gave this guarantee to the Jew and if this was not the case, he would have paid him cash its value in money. This doe according to the promise came back with her children. The Jew freed it not only, but also became Muslim on the spot.

8. Bustān 'Alī* رضي الله عنه*. This is an orchard of Hazrat 'Alī رضي الله عنه which he spent as Waqf (an inalienable charitable endowment under Islamic law or a mortmain property) to the Muslim community. In here grow a lot of pomegranates, grapes and figs.

9. Wādiy un-Naml. This valley of ants is so named due to their large presence. This place is located on approximately eleven kilometres

away in the western direction of Ṭā’if. Some persons incorrectly associate this with the valley of the ants mentioned in the Holy Qur’ān (27:18), where the Prophet Sulaymān عليه السلام and his army went through. According to Muslim scholars, this was not the place that he passed by.

‘Ukāẓ

Throughout ancient Arabia there were only a few cities which were well-known. Mecca was known for the Ka‘bah and Ṭā’if because of its climate and fertile soil. The rest consisted of dispersed and large vast deserts. Scattered around were visible villages and other settlements, because most of the people lived a nomadic life. When they found somewhere water and pasture, they settled down there for a while and went further to other territories. The roads were unsafe, full of danger, and robbers were still lurking. Also a major obstacle stemmed from tribal feuds which hindered travel and endangered travellers.

The chiefs then agreed to gather on certain days of the year for public fairs. This offered traders and customers the possibility to sell and buy their needed stuff. As long as these annual fairs lasted, there was in some places guarantee that life and property had protection. In those days these principles were respected throughout Arabia, even when the killer of a father or son showed up, he had to be left alone.

All these gatherings or heydays had on the one hand a commercial aspect and on the other hand a cultural aspect. The cultural aspect consisted of exhibiting the fine arts. Literary meetings were held there, in which the art of debating, the rhetoric and the poetry got a chance. Tribal heroic deeds of ancestors, their generosity and courage were chanted in the form of poems in praise of them (Qaṣā’id), consisting of fixed components. There were awarded also big prizes.

The three best-known fairs of the Jāhiliyah-era were ‘Ukāẓ, Mijannah (also spelled as Majannah) and Dhul-Majāz. ‘Ukāẓ was held between Ṭā’if and Nakhlah. Mijannah was held in Marr aẓ-Ẓahrān, a few kilometres from Mecca and Dhul-Majāz behind the plain of ‘Arafāt. According to the historian Yāqūt al-Ḥamawī these fairs were held successively. The largest of these was ‘Ukāẓ, that according many could last the whole month of Shawwāl, then people came to Mijannah that lasted the first twenty days of Dhul-Qa‘dah, afterwards the people came to Dhul-Majāz. The last fair lasted until the Ḥajj days began and after that each returned home.

The name of ‘Ukāẓ is explained by Yāqūt al-Ḥamawī as follows: “According to the transmission of Suhaylī the Arabs in this fair debated

and showed their superiority and ability. When someone came in confrontation with the other for showing his superior forces, the Arabs said *‘Akaẓar-Rajulu Ṣāḥibahu*, the man shows his opponents his own superiority. In these fairs partook prominent poets, whereby they read their laudatory poems they had composed recently. These poems, that was much liked by them and if appreciated and praised, were written in gold letters and hung on one of the walls of the Ka‘bah. The hanged poems were known as Al-Mu‘allaqāt.”

The Holy Prophet ﷺ, also went to these fairs, where he met various tribes and invited them to the true message of Islām. According to a transmission of Abū Ṭāriq he saw him in Dhul-Majāz, where he addressed the people as follows: *“Oh people, say there is no god than Allāh! You will get success in both worlds.”* Behind him stood a man whose hair stretched from both sides and fell to his chest. He threw stones to the feet of the Holy Prophet ﷺ and kept saying: “Oh people, don’t listen to what he says! He is a liar!” I asked my father who this person was. He told me that he was his paternal uncle ‘Abdul-‘Uzzā ibn ‘Abdil Muṭṭalib with the Kunyah (teknonymy) Abū Lahab.

In another transmission of Al-‘Āmirī the missionary action of the Holy Prophet ﷺ, has been described in ‘Ukāẓ. Mudrik says that he saw the Holy Prophet ﷺ during his missionary work. The Holy Prophet ﷺ addressed the gathering: *“Oh people, worship no other god than Allāh! You will gain success in both worlds.”* The people who heard this and came near him were rude. Someone started to spit on the face of the Holy Prophet ﷺ. Another person threw soil to him and some started to scold him. This lasted until the afternoon. Afterwards a girl came with water. With this he washed his face and hands and said: *“Oh my daughter, don’t be afraid that someone will prevail over your father or that he will lose his reverence!”* I asked who this girl was. The people told me that she was the daughter of the Holy Prophet ﷺ, Zaynab رضي الله عنها, may Allāh سبحانه وتعالى be well pleased with her.

During the Ḥajj season the Arab tribes came in such fairs or public gatherings. The Holy Prophet ﷺ went to see each of these tribes. We visited these places, while we were reminded of these historical facts from the life history of the Holy Prophet ﷺ.

Minā

As previously discussed Minā is a village approximately 6 kilometres in the east of Mecca. Here pebbles are thrown at three pillars representing the devil, on the tenth day only the largest pillar (on this day

an animal is sacrificed) and till the thirteenth day of the pilgrimage month (Dhul-Ḥijjah) all of them. In it places of interest are:

1. Masjid ul-Bay'ah. On this place happened the Bay'at al-'Aqabah, a vow of allegiance, where a number of residents of the then Yathrib (now Madīnat un-Nabī) took this oath by holding the hands of the Holy Prophet ﷺ. This was a few years before the Hijrah to Madīnah Munawwarah. Now this mosque construction does not exist. The exact place is located near Masjid Khayf.

2. Masjid Khayf. This is the famous mosque of Minā where according to transmissions many Prophets عليهم السلام have done their prayers on this site and there are buried about seventy Prophets عليهم السلام.

3. Masjid al-Kabsh. Here the Prophet Abraham عليه السلام wanted to sacrifice his son Ismā'īl عليه السلام (Ishmael), peace be upon them both. Here once stood a mosque, but now nothing remained of it. Only a small sign is written. This place is prohibited by the Saudi regime for visiting.

4. Ghār al-Mursalāt. This place is located near Masjid Khayf. Here was revealed the Āyāt, Qur'ān verses, of Sūrat al-Mursalāt.

5. Muzdalifah. On this location is Al-Mash'ar ul-Ḥarām. Here the pilgrims spent the night of the 10th day of Dhul-Ḥijjah until Fajr. This place actually is located next to Minā.

About the Hijrah

The toughest times that the Holy Prophet ﷺ had in Mecca are outlined in the Holy Qur'ān among other facts which are mentioned: *"Perhaps (possible) that you will kill yourself by breaking your neck (put your life at stake through too much concern) because that they will not become believers."* (26:3) He did his utmost to convey the divine message to his fellow-townsmen, so they could accept this. He put his life at stake and was too much concerned and never lost his patience, tolerance, self-control and persistence. For this reason, he was commanded by Allāh جل جلاله to convey the message only and that he will not be responsible for their choices. *"Let (them) remember (bear in mind for punishment and reward). You're just a person to let remember (a warner)"* (88:21). *"Avoid the person (him) that turns (reverses) from Our (made attentive) reminder, and (while) he wants nothing except the earthly (current) life."* (53:29)

All the Prophets and Messengers عليهم السلام came to a point, that they were forced to emigrate and to find another residence. The Prophet Ibrāhīm, عليه السلام said: *"I will emigrate to my Rabb. Verily He is the Venerable (Powerful), the Wise (Judicious)."* (29:26) In a similar way

the Holy Prophet ﷺ, got permission of Allāh سبحانه وتعالى, the Almighty, to move to Madīnah Munawwarah.

The Holy Prophet ﷺ allowed first a group of followers to emigrate to Al-Ḥabash (Abyssinia, the current Ethiopia) and then to Madīnah Munawwarah. At last the Holy Prophet ﷺ, left his birth city Mecca Mukarramah. The infidel Meccans watched this situation very closely. On the other hand, they were very glad that they had not to force his followers to banishment or to punish them. They left their home, according to the non-believers, by themselves out of fear. Soon they realized that they through these fellows, only gained more power. Finally the non-believers decided to kill the Holy Prophet ﷺ. This would then put a finishing end to his message and his supporters. They devised that not only one person should carry out this, in order to prevent multiple revenge actions done by the reciprocal family ties. They were therefore intending to carry out this together. They agreed with each other with this plot. The Holy Qur'ān (86:15-17) refers to this: *"Surely, they devise a plan (plot). And while I (also) make a plan. So give the unbelievers some time, by giving them postponement!"*

The Holy Prophet ﷺ, was aware of the conspiracies of the non-believers. He had consultation with Abū Bakr رضي الله عنه who prepared his plans and supplies for this journey. In a certain night he would leave Mecca Mukarramah and at that time his cousin 'Alī, son of Abū Ṭālib رضي الله عنه was with him. 'Alī ibn Abī Ṭālib رضي الله عنه saw the Prophet's anxiety and found this strange, because the Holy Prophet ﷺ, never hesitated to carry out a divine command. For the Hijrah (emigration) Abū Bakr رضي الله عنه had made, after all, all necessary preparations. But why this anxiety? 'Alī ibn Abī Ṭālib رضي الله عنه asked him the reason for it. The Holy Prophet ﷺ said to him: *"'Alī, it is for the reason that I still have with me some entrusted properties of the Meccans. I wonder how I will give them back."* 'Alī ibn Abī Ṭālib رضي الله عنه, answered: "This is not a reason for anxiety. Give them to me. As long as I don't have returned all the properties to their owners, I will not do the Hijrah."

The house was surrounded by a group of young men. The Holy Prophet ﷺ asked his cousin 'Alī رضي الله عنه to sleep that night in his bed and to wear his green cloak. The next morning the properties he had to return which the Holy Prophet ﷺ had in custody, these were returned to the rightful owners. The Holy Prophet ﷺ could leave his house in this way without being seen. Together he could continue with Abū Bakr رضي الله عنه at night this journey of the Hijrah. This was on the second day of Ṣafar in the thirteenth year after the first Qur'ān revelation in 622. This date according to many Muslim scholars coincides with 20 September 622.

The cave Thawr

At some five or six kilometres to the border of Mecca Mukarramah is located in the mountain the cave with the same name Thawr. Here the Holy Prophet ﷺ and his most prominent companion Hazrat Abū Bakr Aṣ-Ṣiddīq رضي الله عنه kept themselves hidden from the pursuit of the infidel Meccans. In the Holy Qur'ān there are references to two caves: one of Aṣ'ḥāb ul-Kahf and the other of the Thawr. *"Lo (when also) both were in the cave (of the Thawr mountain) he (the Prophet ﷺ) said to his companion (Abū Bakr رضي الله عنه): 'Don't be grieved. Surely, Allāh is with us!'"* (9:40)

Hazrat Abū Bakr رضي الله عنه did not fear for his life, because he had risked his life from the very day he had accepted Islam. He made too much worries for the life of the Holy Prophet ﷺ, which he showed, and later on the above cited Qur'ān verse was revealed. Hazrat Abū Bakr رضي الله عنه said: "We are with two of us and the pursuers with many of them." Extremely calm the Holy Prophet ﷺ said: *"No, o truthful companion. Don't be saddened, Allāh جل جلاله is undoubtedly with us!"*

According to the transmissions is told, that when the pursuers had come very close to the cave, they saw a nest of a dove who just had laid an egg and also there was a cobweb. The pursuers concluded that when someone would have entered the cave, the cobweb would be torn apart and that the dove would not sit quietly on her newly laid egg. By seeing this, the non-believers turned back, defeated and without success.

One of our travel destinations was to cave Thawr. We were told that this was not an easy venture, but for Whom we undertook this travel, made our difficult roads easily. From the Meccan district Misfalah the taxi had put us there in three minutes. There is reported in the transmissions that Hazrat Abū Bakr Aṣ-Ṣiddīq رضي الله عنه first made this cave safe and cleaned it for the Holy Prophet ﷺ and afterwards brought him here supported on his shoulders. All holes from which was a draught or seemed unsafe, he closed these by tearing out his clothes. A few holes that were left, he plugged these by his toes and fingers. Then he asked the Holy Prophet ﷺ to enter and to take a rest.

In a transmission it is also mentioned that when the Holy Prophet ﷺ laid to sleep on the lap of Abū Bakr رضي الله عنه, a snake bit Abū Bakr's big toe. Others report that this was a sting of a scorpion. Abū Bakr رضي الله عنه endured this without any hesitation (screaming of pain), so that the Holy Prophet ﷺ would not be disturbed in his sleep. However, due to severe pain the tears rolling from his cheeks dropped on the blessed face of the Holy Prophet ﷺ. The Holy Prophet ﷺ opened his eyes and

came to know what was going on with Abū Bakr ؓ. He spat in his hand and rubbed it over the spot where Abū Bakr ؓ was bitten, and his suffering immediately disappeared.

The climb to the cave Thawr is hazardous and takes a lot of effort. In most places there are thorn bushes and sharp stones. These can pierce the smooth side of the feet-wears or shoes, or rip it. One should there put his steps down very careful. The new road that the current Saudi regime has made from Misfalah to Minā and 'Arafāt, runs in south-eastern direction. This road ends after approximately eleven kilometres, next which a kilometre unpaved road to this mountain follows. The climb to the cave Thawr is approximately 4.8 kms. On this side the paths are not narrow or smooth, but some are wider. In most places there are made stairs with walls as handrails, which commonly are for two directions and sometimes for only one way. On the walls there are arrows that serve as signposts. On four places one can find caves, that can cause that one soon can become confused over which one is the right one. The cave that one meets as the third is the right one. This is indicated with "Hādhā Ghār Thawr" in Arabic and "The Holy Cave" in English. These stony place is as big as a room and the gap so wide that one can enter it by lying. Here fit four or five men with difficulty. The ground is also not fully flat, but in many places lumpy.
For me the climb was very difficult but remembering the historic event in a poetic form made this my way to it easy. My inner condition was of such a nature, as if I saw that Hazrat Abū Bakr Aṣ-Ṣiddīq ؓ was guiding us. The blessings that we received here, cannot be explained by words.

Visit to Madīnah Munawwarah

The two Holy cities are Makkah Mukarramah (the honoured Mecca) and Madīnah Munawwarah (the radiant Medina). Every Holy city has its own particularities. Makkah Mukarramah is undoubtedly the Holy City, which is also known under its old name Bakkah. When Muslims behold the Ka'bah, they become dumbfounded. They have not enough courage because they cannot comprehend such a holy place, which by Allāh ﷻ, is referred to as Bayt ul-Ḥarām, the Sacred House. This manifestation of divine dignity and omnipotence let the hearts tremble and one is reminded of his own sins, mistakes and short-comings. It seems as though someone with a blow of the sword pierces us with the words saying: "O weakling, are you worthy to behold this Sacred House? Are you perhaps able to have an audience of such a

King, before Him all the kings (in complete surrender) bow down (prostrate) themselves? The place where all the Holy Prophets and Messengers عليهم السلام enter inspired with complete fear and awe?”

The Ka‘bah in Makkah Mukarramah radiates a tremendous awe and Majesty, while Madīnah Munawwarah, where is the Holy tomb of the Last and most Beloved Prophet of Allāh ﷺ, spreads beauty and tranquillity. This is the Holy City of the king (of prophethood), “The mercy of the worlds” that forgives and embraces every believer. He gives glad tidings to those who threw at him with stones saying: *“You shall not be blamed today.”* The explanatory statement of this is: “You have thrown me with stones, because you had nothing on hands both outwardly and inwardly than pebbles. I throw you with flowers, because I have nothing else than flowers with me!”

In Mecca people weep and regret their sins, while in Madīnah Munawwarah one obtains assurance and Raḥmah (mercy). In Mecca I accomplished appropriate all parts of the Ḥajj; I remembered my injustice and now we were on the road to the city of the most Beloved of Allāh ﷺ. I was spontaneously reminded of the first verses of ‘Allāmah Iqbāl from his volume of poems “Armaghān-e Ḥijāz”. He had this written ardently for this destination of his travel, that he unfortunately has not been able to carry it out. Freely translated, this means: *“It is here, oh Lord, that You are present with Your chosen servants. I have the passionate love of a friend (Your Beloved) as destination!”*

We made our preparations to travel to Madīnah Munawwarah and started then with this journey. First we came along Wādiy Fāṭimah, then we reached Wādīy Rābigh. Rābigh is located at more than 155 kilometres north of Jeddah and is located between the two holy cities Mecca and Madīnah as a stopping-place. Here we performed our prayers. On this site there are also water sources to be found, where some take the Ghusl (full ritual ablution). The water sources are, however, so that when water comes out, this also contains sand or earth. After Rābigh comes Bi’r ‘Asharah. Bi’r is also pronounced as Bīr, which literally means water well. This place is located on more than 29 kilometres in the northern direction of Rābigh. Here it is as if this is a market place of water melons. They taste sweet too, but they are not really tasty. From here we came to Bi’r ‘Anbarī. This is approximately 16 kilometres north of Bi’r ‘Asharah. Here is a well that is called Bīrī. This is a historical well from which, according to the transmissions, the Holy Prophet ﷺ, has drunk and watered his camels. The water of this

well looks a lot like that of the Holy Zamzam source. It has one colour and one taste. Further from Bi’r ‘Anbarī at 51.5 kilometres, the place Alyah is found and next to this is Musayjid at 96 kilometres. The hotels have a peculiar habit in Musayjid. The owners of these places charge eating separately and drinking separately. If one is eating in the shadow, then this is also calculated separately, otherwise one must sit eating in the sun. From here on approximately 34 kilometres is Al-Qarīshah and on approximately 38.5 kilometres is located Bi’r ‘Alī.

From Bi’r ‘Alī it is only 6.5 km to Madīnah Munawwarah in the North. The ground of Bi’r ‘Alī is fertile with scattered wells or tube-wells. The water is very sweet and clear. There are gardens of palm trees. Also radishes, dates, grapes, cucumbers and the like are found here. Here is a beautiful mosque that was initially built by the fourth Caliph Hazrat ‘Alī رضي الله عنه. In this mosque the Holy Prophet ﷺ, and the first three Caliphs put on their Iḥrām for Ḥajj. This place is appointed as the Mīqāt (border for pilgrims) for the residents of Madīnah Munawwarah. One should know that Dhul-Ḥulayfah is the old name for Bi’r ‘Alī. In front of the mosque there is a water source, which would belong to Hazrat ‘Alī رضي الله عنه. To where the water is coming, there are made stairs. The grapes of this place are very sweet and very tasty. Here we took our Ghusl and all fellow travellers put on perfume. This was for us an ‘Īd (festival) that does not come back every year, but it was a day of celebration for the beholding (Dīd) of the Beloved of Allāh سبحانه وتعالى. This is a very special experience that not everyone in his lifetime can have.

Further from Bi’r ‘Alī about one and a half kilometres there is another well, called Bi’r ‘Urwah. This is possibly named after the Ṣaḥābī, ‘Urwah ibn Mas‘ūd رضي الله عنه. Here is also a mosque of the same name: Masjid ‘Urwah. This is the well of which the water was very brackish. After the Holy Prophet ﷺ dipped his hands in it, as a result it became sweet. This is also the same well where on the edge the Holy Prophet ﷺ sat with his feet hanging down. After him came Hazrat Abū Bakr Aṣ-Ṣiddīq رضي الله عنه and Hazrat ‘Umar al-Fārūq رضي الله عنه to sit along with him right and left and let their feet hang down too. The Holy Prophet ﷺ gave them the cheerful news that they were inhabitants of the paradise. Then came Hazrat ‘Uthmān al-Ghanī رضي الله عنه who also got this cheerful news of the Holy Prophet ﷺ. He sat opposite them in the same way with his feet hanging down. We stopped at this place, drank of the water from this well and did voluntary prayers in order to express our gratitude.

Next beyond Bi’r ‘Alī there is a hill. After we climbed up, the Green Dome and the two minarets of Al-Masjid an-Nabawī (the mosque of

the Prophet ﷺ) became clearly visible. On our lips started to sound spontaneously *"Aṣ-Ṣalātu was-Salāmu 'alayka yā Rasūlallāh* (peace and blessings be upon you, o Messenger of Allāh) and the Durūd Sharīf (texts of salutations of peace) in ecstatic forms. From here we went about two kilometres on foot walking through Bāb 'Anbarī entering this Holy city of Madīnah Munawwarah. Near Bāb 'Anbarī is a beautiful mosque and on the right stood a custom-house. Only 800 metres from here is located the Holy tomb of the most Beloved Prophet ﷺ. We went into the Holy Mosque through Bāb Jibrīl عليه السلام, a place where the Holy Prophet ﷺ, performed nearby the Tahajjud prayer. Here we performed a few voluntary prayers and visited the Minbar (sermon pulpit) of the Holy Prophet ﷺ and his Miḥrāb (praying niche). The place between this Minbar and the Holy Grave is called Riyāḍ ul-Jannah (courts of Paradise). Even before we arrived at the golden grating (fencing) of the Holy Grave, our hearts had already run forward. It seemed as though in our inner through the artery blood flowed of just purely Ṣalāt-o Salām.

In front of the golden grating I suddenly remembered a couple lines of 'Allāmah Iqbāl. It is unknown in what spiritual state he has written this, while the body by remembering this all melt and drops down restless as a tear from the eyes:

"You are without any need of the both worlds, while I am poor and needy. Accept my excuses on the Day of Judgement.
I know there is no escape from my reckoning at Your presence.
If You have to judge me, please do this away from the sight of Your most Beloved!"

On the front of the grave of the Holy Prophet ﷺ I was reading the above cited verses of poems, while tears out of my eyes remained flowing. It seemed that this washed away my innermost. It was as if he quietly and very gracious walked on his velvet soft feet towards my heart. It was not my heart that was beating, but his footsteps that bestowed me inner peace. This location is the resting place where exists the grave of the Holy Prophet ﷺ and was also the room of his youngest wife, Sayyidah 'Ā'ishāh Ṣiddīqah رضي الله عنها. What can be told about the countless blessings of this room? My eyes cleared up after a shower. It became bright and this light cleansed all haze. Again a door of the innermost opened up for me suddenly. I remembered a couple of lines of Sayyidah 'Ā'ishāh Ṣiddīqah رضي الله عنها, that she recited to the Holy Prophet

ﷺ when he after ‘Ishā’ prayer one evening came home. “We have (similarly too) a ‘sun’, as well as the horizon, while our ‘sun’ is much better than the sun in the sky. The (physical) sun appears in the morning while in the evening our ‘sun’ also rises!”

In this room are also the two Holy graves of his foremost companions, Hazrat Abū Bakr رضي الله عنه and Hazrat ‘Umar رضي الله عنه, respectively the first and the second Caliph. They had the honour that the daughters of both, were wives of the Holy Prophet ﷺ. All his spouses are called respectful by the title Ummahāt ul-Mu’minīn (Mothers of the Believers). Regarding Sayyidah ‘Ā’ishāh Ṣiddīqah رضي الله عنها is reported (controversial) in the transmissions, that the Holy Prophet ﷺ has said: “Half of the knowledge about the religion possesses Sayyidah ‘Ā’ishāh رضي الله عنها, and the other half the scholars.” Sayyidah Ḥafṣah رضي الله عنها had the first complete handwritten Qur’ān copy in her possession. This is called Umm ul-Maṣāḥif (original written text version), which largely has been recorded under the supervision of the Holy Prophet ﷺ by himself. This Qur’ān copy is considered as the most authentic, Amīn ul-Muṣ'ḥaf, that served as master copy in the edition of the third Caliph ‘Uthmān ibn ‘Affān رضي الله عنه (also nicknamed Al-Ghanī). We pray through the mediation of such holy (blessed) persons: “Oh Allāh, unite us dispersed Muslims and thus bring us in the right direction of Hidāyah. Be merciful to us, our circumstances are not hidden for You!”

After visiting the Holy Grave of the Beloved Prophet ﷺ, we went to the burial places of Ḥalīmah As-Sa‘diyyah رضي الله عنها, foster mother of the Holy Prophet ﷺ, and Hazrat ‘Abbās, an uncle of the Holy Prophet ﷺ. We also visited the residence of Abū Ayyūb Al-Anṣārī رضي الله عنه, where the she-camel of the Holy Prophet ﷺ, as first stopped here and sat down after the Hijrah. After this we had a look at the home of ‘Uthmān al-Ghanī رضي الله عنه. The home of Hazrat ‘Uthmān رضي الله عنه is also the place where he died as a martyr. A Caliph whose authority was in force all over the Arabian Peninsula and even reached to Afghanistan, was surrounded by his opponents and he was murdered in his own home brutally. The culprits who were responsible for this, were but a handful of rioters. People asked before his assassination to Hazrat ‘Uthmān رضي الله عنه to make them known so that they could arrest them, and heroic fighters could chase them away (put them to death). He, however, kept saying: “I shall not allow the leashing of swords of a Muslim against a Muslim. At most this will cost only my life!” In this way, he has paid the highest price to prevent the discord within the Muslim community. He has lived a very pious life and passed away of this world in a very

respectable manner. The home of Hazrat ‘Uthmān رضي الله عنه and Bāb Jibrīl عليه السلام are next to each other in the eastern direction. On the first street was his home and on the other the home of Hazrat Abū Ayyūb Al-Anṣārī رضي الله عنه. (Both houses have been demolished nowadays during the extensions of the mosque by the Saudi regime)

The night was very special, for which hundreds of thousands of illuminated days may be sacrificed. In this night our happiness became clearer and more vivid, by the moving expressions of Ṣalāt-o Salām. It was night-time and we performed the Tahajjud prayer in the mosque. On the same place we did the Fajr prayer, we also read from the Holy Qur’ān, we said the Ṣalāt-o Salām and then did the Ishrāq prayer at the Miḥrāb un-Nabī ﷺ. This praying niche (now a small hollowed wall with mosaics and colourful tiles) is located near the Minbar (sermon pulpit consisting of a number of steps) in the area known as Riyāḍ ul-Jannah (Courts of Paradise).

After performing our prayers, doing Qur’ān recitations and offering salutations of peace and blessings we joined the company of ‘Allāmah Ziyā’uddīn. He was a prominent disciple and successor of A‘lā Hazrat imam Aḥmad Rizā Khān Bareilwi رحمة الله عليه. ‘Allāmah Ziyā’uddīn came at the age of twenty in Baghdad, where he stayed for ten years and then settled in Madīnah Sharīf. For many years he has had his home here at Bāb Majīdī. This place is close to Al-Masjid an-Nabawī, between which a road is situated. The residential stay of ‘Allāmah Ziyā’uddīn was a bastion of the Ahl us-Sunnah and he himself is regarded as a saint.

Another prominent disciple of A‘lā Hazrat imam Aḥmad Rizā Khān Bareilwi رحمة الله عليه was Maulana ‘Abdul ‘Alīm Ṣiddīqī رحمة الله عليه from Meeruth, India (1892-1954). In command of A‘lā Hazrat he has done worldwide pioneering Tablīgh work and visited the following countries: Hejaz, Singapore, Malaysia, Indonesia, Thailand, Burma, Vietnam, Ceylon, China, Japan, Philippines, Mauritius, Madagascar, South Africa, Kenya, Tanzania, Egypt, Syria, Palestine, Jordan, Iraq, Belgium, France, England, British Guiana, Trinidad & Tobago, Suriname, United States of America and Canada. The longest time he spent in Indonesia. In a book issued by the Indonesian Embassy under the title “History of the Civilization in Indonesia”, (Tārīkh-e Tamaddun-e Indunīshiyā, 1956 in Urdu by Nūr Aḥmad Qādirī) is stated that he has made a very big contribution in the missionary work of Islam, whereby many have converted to Islam. Maulana ‘Abdul ‘Alīm Ṣiddīqī رحمة الله عليه is the father of the Muslim scholar and politician Shāh Aḥmad Nūrānī رحمة الله عليه (1926-2003). He emigrated from Meeruth to Karachi in Pakistan.

Although Maulana ‘Abdul ‘Alīm has visited many countries and stayed there for years, he had pledged his heart to Madīnah Sharīf, where he had built a house for himself. He died here in 1954 and was buried at the foot end of Sayyidah ‘Ā’ishah Ṣiddīqah رضي الله عنها in Jannat ul-Baqī‘.

A granddaughter of ‘Allāmah Ziyā’uddīn was married to Maulana Shāh Aḥmad Nūrānī. In this way the home of ‘Allāmah Ziyā’uddīn was a centre of the Ahl us-Sunnah wal-Jamā‘ah. Here we met mostly the following persons: Muḥammad Jamīl Aḥmad Sharqpuri, Maulana Muḥammad Sharīf Nūrī Quṣūrī, Maulana Shāh Aḥmad Nūrānī, Qāri Muṣliḥuddīn, Muḥammad Anwar Shāh Sāhib (main successor of ‘Alī-pūr Sharīf), Sayyid Muḥammad Maḥmūd Shāh Hazārwī and a Derwish at a great age named Sayyid Khān Bahādur Bakhshī Muṣṭafā ‘Alī Khān. Also doctor Chirāgh from Rawalpindi who stayed as lodger at ‘Allāmah Ziyā’uddīn we learned to know each other here. After this visit we went to Masjid ul-Ghamāmah, where we did our voluntary prayers.

Madīnah Munawwarah and its surroundings

The old name of Madīnah Munawwarah was Yathrib, which literally means plague and misery. Yathrib is an old despicable name of Al-Madīnah al-Munawwarah. The intentional use of this name to emphasize the negative meaning, according to a number of imams one even has to do Kaffārah (atonement). As one of the explanations for this objectionable name is associated with the Jews living there at that time. Their hostile attitude and conspiracies, likewise their mutual quarrels and murders, caused the inhabitants great suffering and misery.

This old name is also mentioned in the Holy Qur’ān, that has been used by the hypocrites. After the Holy Prophet ﷺ settled there and made this city the centre of Islamic governance, he forbade to use this name. The name that this holy city now got was Madīnat un-Nabī ﷺ, the city of the Holy Prophet ﷺ, called shortened the Holy Madīnah. Referring this city with Yathrib is considered as a sin. It is regrettable that some Arab, Persian and Urdu poets still use this name, as if it does not matter (harm) much. May Allāh سبحانه وتعالى guide them and give them a better understanding. It is recommended that the two holy cities should be called with the corresponding titles out of respect and to invoke blessing in this way on themselves.

Each dust particle, lump of earth, each alley and each house are historically very significant. This special historic city with its loam walls and roofs of palms stems, did not exist long. Old buildings are gone and in their place huge apartment buildings are built. This modern

construction style has a slightly resemblance with a metropolis like Paris. This Holy City has gotten through the centuries many names of honour, such as Ṭaybah, Ṭābah and Ṭāhirah. They have the meaning of pure, clean and holy. Also adjectives used as epithets bear witness to respect and love for this sanctified city, such as Madīnah Munawwarah, the radiant or illuminated city and Madīnah Pāk, the Holy Madīnah.

Al-Masjid an-Nabawī, the mosque of the Holy Prophet ﷺ, now has ten major gates or main entrances. (Comment: nowadays due to extensions there are more gates and entrances) In the western direction are the Bāb us-Salām (the gate of peace), Bāb uṣ-Ṣiddīq (the gate of Abū Bakr Aṣ-Ṣiddīq رضي الله عنه), Bāb ur-Raḥmah (the gate of mercy) and Bāb as-Su'ūd (the gate that the Wahhabi ruler had named after himself). In the northern direction are the Bāb 'Umar (the gate of the second Caliph 'Umar رضي الله عنه), Bāb 'Abdil-Majīd (the gate of the Ottoman ruler 'Abd ul-Majīd) and Bāb 'Uthmān (the gate of the third Caliph 'Uthmān ibn 'Affān رضي الله عنه). In the eastern direction are Bāb un-Nisā' (the gate of the women), Bāb Jibrīl (the gate of the angel Gabriel عليه السلام where he visited the Holy Prophet ﷺ mostly) and Bāb 'Abdil-'Azīz (the gate of 'Abdul-'Azīz, an Umayyad ruler). On the southern wall, namely in the direction of the Qiblah, there are no doors or gates. A number of important places, for which I had the honour to visit, are listed below.

1. ***Masjid Qubā'.*** On circa 3 kilometres distance from Madīnah Munawwarah, this place is located in the old Madīnah. This mosque has excellent virtues that entail many blessings. Also the Holy Qur'ān (9:108) has referred to and praised this place. In the Prophetic transmissions is mentioned, that when one visits Masjid Qubā' from house in a state of ritual ablution and here performs two Raka'āt voluntary prayers, the reward he gets is one 'Umrah. Around this mosque there are green gardens, where many trees with dates and pomegranates are to be found. In the southern wall of this mosque there is a round hole, that is called Ṭāq Kashf. According to transmissions here has happened a miracle. When the Muhājirīn, emigrants from Mecca in the time of the Holy Prophet ﷺ, came in Madīnah Munawwarah and when the Holy Prophet ﷺ saw their great anxiety about their family members, he let them meet here. This disclosure is called Kashf, at which he also let them talk with their family. The Saudi regime has closed this hole and made it unrecognizable.
2. ***Bīr Arīs.*** This well is also known as Bi'r Khātam. This is the well where the seal ring of the Holy Prophet ﷺ fell from the hands

of the third Caliph ‘Uthmān ibn ‘Affān ﷺ and so he lost it. Even after searching one could no longer find this ring. Nowadays this well is completely fenced off.

3. ***Thaniyyāt ul-Wadā‘.*** This is the place where the young ladies of the Anṣār have welcomed the Holy Prophet ﷺ to Madīnah Munawwarah with their delighted song: *Ṭala‘al-Badru ‘alaynā min Thaniyyāt il-Wadā‘, Wajabash-shukru ‘alaynā mā da‘ā lillāhi dā‘* (the full moon rose over us from the valley Thaniyyāt al-Wadā‘, it is our duty to express thanks to what the Caller of Allāh ﷻ has proclaimed). This place is on a hill near Masjid Qubā’. When the Holy Prophet ﷺ appointed someone as a Ḥākim (governor), he walked along with him to this place to say goodbye. It was previously a habit for the residents of Madīnah Munawwarah to accompany their distinguished guest or fellows to there. Here is also a mosque called al-Wadā‘ and where nowadays exists a big market.
4. ***Masājid Khamsah.*** These are five mosques. They are called Masjid Abī Bakr Aṣ-Ṣiddīq, Masjid ‘Umar Al-Fārūq, Masjid ‘Alī Al-Murtaḍā, Masjid Salmān Fārsī and Masjid an-Nabīy. These locations are where the aforementioned persons during the battle of the trench (Ghazwat Khandaq) were appointed in the night to keep watch, so that the enemy could not attack suddenly and discretely. The place where the Holy Prophet ﷺ himself sat and gave the good news of victory, was later called Masjid an-Nabīy or Masjid Fat'ḥ. Here is also a high piece of ground that is called Muṣallā Fāṭimah, namely the place where Sayyidah Fāṭimah ﷺ has prayed the Ṣalāh.
5. ***Masjid Dhū Qiblatayn*** or ***Masjid al-Qiblatayn.*** This is the mosque where the direction for the daily praying has changed. During the Ẓuhr prayer the Holy Prophet ﷺ first turning his face towards Jerusalem, he turned it after a revelation towards the Ka‘bah in Mecca. *“So turn your face in the direction of Al-Masjid ul-Ḥarām (the Holy Mosque in Mecca)”* (2:144). All persons present there followed him in this.
6. ***Masjid Mubāhalah.*** At this spot, the Holy Prophet ﷺ invited a delegation of Christians from Najrān for Mubāhalah (Najrān is now a city in southwestern Saudi Arabia near the border with Yemen). This is a kind of challenge by supplications, that those who lie will be cursed and punished on the spot. The Ottomans had formerly built here a mosque, but the Saudi regime has pulled

it down. Some traces of this still remained. The inhabitants of Madīnah Munawwarah call this place also Masjid Baghlah.

7. ***Masjid Ghamāmah.*** Ghamāmah means cloud. In the time of the Holy Prophet ﷺ this place was the prayer place for the feast prayer. When he came here to pray, he was shaded by a cloud. For this reason, this place became well known by this name. This mosque stands at the border of the market place Manākhah.
8. ***Masjid Ṣiddīq.*** It is said that this place was purchased by Abū Bakr Aṣ-Ṣiddīq رضي الله عنه and he then turned it into a Waqf. Namely that he gave away this for common benefits. Because of this the mosque is named after him.
9. ***Masjid Fāṭimah.*** This mosque is located near Masjid Ghamāmah. The actual reason for giving it this name is not certain. According to general transmissions, this would be the home of Hazrat ʻAlī رضي الله عنه and that after marrying the youngest daughter of the Holy Prophet ﷺ, Sayyidah Fāṭimah رضي الله عنها, he brought her here.
10. ***Masjid ʻUmar.*** This mosque stands near Masjid Fāṭimah. Generally it is assumed that this place was donated as a Waqf by the second Caliph ʻUmar ibn Al-Khaṭṭāb رضي الله عنه.
11. ***Masjid ʻAlī.*** This mosque is located near Masjid ʻUmar and is attributed to the fourth Caliph Hazrat ʻAlī ibn Abī Ṭālib رضي الله عنه.
12. ***Masjid Bilāl.*** This mosque is just near Masjid ʻAlī. In the courtyard of the mosque there are a very old date palm and a jujube tree. It is not known since when they are standing here. On the elevated part of the mosque there is a government office which is surrounded by rooms for travellers.
13. ***Holy grave of Mālik ibn Sinān Anṣārī.*** This tomb is located on the western side of Bāb as-Salām and it looks like a beautiful edifice. A transmission reports that Mālik ibn Sinān رضي الله عنه died as a martyr in a battle. After this battle the warriors came back, including Abū Bakr Aṣ-Ṣiddīq رضي الله عنه. The mother of Mālik ibn Sinān asked him: "Where is my son?" Abū Bakr Aṣ-Ṣiddīq رضي الله عنه answered her: "He is coming behind us!" It was the consent of Allāh سبحانه وتعالى that any word of Abū Bakr Aṣ-Ṣiddīq رضي الله عنه should be the truth. So this martyr got a temporary life back and met with his mother and after that he died.
14. ***Masjid Shams.*** This mosque stands near Masjid Qubā at approximately 400 meters from there. It is in a poor and dilapidated condition. It is known that the Holy Prophet ﷺ commanded the setting sun to rise again from this place.

15. ***Bīr Ghars.*** This is about 200 metres from Masjid Shams. This place is now withered and dry. Previously this was a well surrounded by plantings of green crops. From this well the Holy Prophet ﷺ drank water with much pleasure. After he passed away from this world his blessed body was washed with the water from this well (given the Ghusl).

Badr Sharīf

Badr is an oasis at 130 km southwest of Medina al-Munawwarah, where the first and one of the biggest battle took place during the life of the Holy Prophet ﷺ. This first and historically memorable battle of Badr happened in 624 A.C., the second year after the Hijrah. Three hundred and thirteen companions overpowered on this site without proper weapons and mounts an army of more than a thousand men of non-believers, who in contrast were well equipped with sufficient mounts and weapons.

"Not on swords, arrows, spears and daggers, they had their hopes.
They had put their trust in a simple black cloaked person
(the Holy Prophet, may Allāh bless him and grant him peace)!"

On this spot was killed Abū Jahl, one of the worst and meanest enemies and an paternal uncle of the Holy Prophet ﷺ. This happened through the hands of two young men called Mu'ādh and Mu'āwwidh, both sons of 'Afrā'. They showed him his place in hell. In this way a prominent leader of the infidel Quryash was eliminated, who was well-known for its hardiness. The invincibility of the Islam thus became for them a fact, which the Muslims within two years with limited resources could realize with Allah's help.

About 350 kilometres north of Mecca Mukarramah, towards Madīnah Munawwarah is Badr Sharīf. Nowadays this is a big and beautiful city with a large population. There are many water sources, which seem to sprout from subterranean rivers. In many places, these sources are made accessible. In Badr Sharīf itself and also along the roads there are gardens of date palms to be found. Between these date palms are also green fields where wheat is grown. The swaying green fields at the foot of hills offer a splendid view. The following places in Badr Sharīf are worth visiting:

1. ***Masjid 'Arīsh.*** This is the place where the Holy Prophet ﷺ gave the command to his companions to go to sleep, while he himself stayed all night awake in prayer of supplication. Now the

government has built a great mosque here. Further from here is the place where the Holy Prophet ﷺ, before the commencement of the battle of Badr, remained prolonged in Sajdah. After Abū Bakr رضي الله عنه supported him getting up, he after that threw a handful of pebbles at the non-believers. In the Holy Qur'ān (8:17) this is referred by: *"You (Oh Beloved Prophet) threw not when you threw, but (it was actually) Allāh Who threw and in order to test the believers through this appropriately."*

2. ***Madfan ash-Shuhadā'.*** In this cemetery are buried thirteen martyrs of Badr Sharīf. The fourteenth person who had been severely wounded, was being transported to Madīnah Sharīf. Afterwards he died on his way at the place Safrā', where he was also buried.
3. ***A high Masjid.*** This ruined mosque stands near the cemetery of the martyrs of Badr Sharīf. This is the place where the Holy Prophet ﷺ announced the day before the battle to his companions by indicating, who in the battlefield where he would fall down and where he would die.

The following places are sited in Madīnah Munawwarah:

1. ***Masjid Ijābah.*** This mosque is located near Masjid Mubāhalah, although now only a pile of stones has remained. In the transmissions it is mentioned that here the Holy Prophet ﷺ did Du'ā for his followers, so that they would undergo no punishment, would not be subjugated by others and would not battle against each other. The Holy Prophet ﷺ was prevented from the last-mentioned supplication, since by Allāh سبحانه وتعالى, it was regarded as inevitable.
2. ***Masjid Jum'ah.*** Close is still a mosque known as the "Friday Mosque", where the Holy Prophet ﷺ led the prayer for the first Friday prayer.
3. ***Masjid Banī Najjār.*** As mentioned earlier, the young ladies of Banī Najjār besides from Thaniyyāt ul-Wadā' also welcomed the Holy Prophet ﷺ on this place by their songs.
4. ***Jabal Sala'.*** This mountain is located in the western direction of the centre of Madīnah Sharīf. On the (eastern) side of this Holy city, there is no mountain, on the other (northern) side is Uḥud Sharīf. On Jabal Sala' stands a mosque called Masjid Ḥarām. Here the Holy Prophet ﷺ performed a lot of prayers and shed many tears for the forgiveness of his followers. This was in such an extent that even animals refrained from eating in the vicinity. It is also known that his youngest daughter Sayyidah Fāṭimah Az-

Zahrā’ ﷺ sometimes helped him getting up and brought him home. This mosque has been built by the Ottoman rulers. Under this mosque is also a cellar.

5. ***Bi’r Rūmah.*** This is the historical well which was bought by the third Caliph ‘Uthmān ibn ‘Affān ﷺ for three hundred thousand Dirhams from a Jew and he donated this for public benefit (Waqf). This happened at a time when clean water was scarce and the Muslims in Madīnah Sharīf got in troubles. This Jew had prevented the Muslims from using it, and then this was made accessible by Uthmān ibn ‘Affān ﷺ to everyone. When insurgents had surrounded (captivated) ‘Uthmān ibn ‘Affān ﷺ in his house, he spoke to them once to bring them to their senses. Hereby he reminded them also for his service to the Muslim community. He said: “Do you still know that there was a well called Bi’r Rūmah in Madīnah from its use you Muslims were hindered by a Jewish owner? The Holy Prophet ﷺ said: *‘Who is the one who is going to buy this well to rid the Muslims of water scarcity?’* Tell me: ‘Who was that person, who bought that well with his own money and offered it for the Muslims as a Waqf?’” These insurgents said admittingly: “Oh ‘Uthmān, you were that person!” Hazrat ‘Uthmān ﷺ replied: “Alas for you that you now deny me the water from that well today!” Nowadays this well is also known as Bi’r ‘Uthmān. From here water pipes are used for the irrigation of the fields. Nearby is a water basin from which the water is very sweet and beneficial.
6. ***Bi’r Baḍā‘ah.*** This is also a sweet water source from which the Holy Prophet ﷺ usually drank and took Ghusl (a full bath). In the books of Ḥadīth and Fiqh this water source is frequently reported. There are pipelines, from which much water flows. In the surrounding are fields and gardens with date palms and trees of pomegranates.
7. ***Maydān-e Shifā-ye Khāk.*** Beyond Bi’r ‘Arīsh is a large open area, of which the soil is white of colour. From this are created earthen discs and from an elevated place one takes for Tabarruk (attaining blessings) some soil along with him. From transmissions it is known that a number of wounded from the battle of Badr Sharīf passed by this place returning home. They immediately healed from their wounds by this soil. It is also known that the Holy Prophet ﷺ here had stood doing Du‘ā.
8. ***Masjid imām Zayn ul-‘Ābidīn ﷺ.*** It is known that the Holy Prophet ﷺ often visited this place. Here was a well from which

he did Wuḍū’ (ritual ablutions) and after his prayers lay to rest. On this place there is now a mosque, built by the Turkish rulers. The reason for the name is not entirely clear. Here are also jujube trees of which the fruits are large and taste sweet.

9. ***Garden of Salmān Fārsī* ﷺ.** Approximately 600 metres away from Masjid Zayn ul-‘Ābidīn is this garden. It has two date palms protruding above other trees that are different than the rest, regarding taste and sweetness. In a well-known tradition is stated that these date palms were planted with the own hands of the Holy Prophet ﷺ. In another version it is reported that this garden belonged at first to a Jew, for whom Salmān Al-Fārsī رضي الله عنه worked as a slave. He maintained this garden for him. The Jew said to Salmān Al-Fārsī رضي الله عنه when he became Muslim: “If the Prophet in whom you believe, plants a seed of a date and from this a mature tree grows with ripe dates, within a month, then I will too accept the religion of this Prophet!” Through the Holy Prophet ﷺ this miracle was manifested, after which the Jew became Muslim and gave away this garden to Salmān Al-Fārsī رضي الله عنه. It is known that there were three trees, of which two now are left. The dates of these trees are sold at a high price.

10. ***Masjid Faḍīḥ.*** In the time that the use of alcoholic drink was banned, there was a group of companions who were busy drinking. When they heard the announcement of the ban on alcohol consumption, they stood up immediately and broke all drinking utensils into pieces. The Holy Prophet ﷺ gave them the happy news of winning paradise. This was the first place where stuff of booze was broken and now here stands this mosque. In the praying niche of this mosque a black stone has been placed, in it there are the imprints of thumb and fingers of the Holy Prophet ﷺ. It has been told that the Holy Prophet ﷺ has grasped this stone tightly in his fist as a miracle and squeezed it, from which water started to drip. On this stone is clearly seen that this was being held in a fist and it was wrung out.

11. ***Masjid Ibrāhīm.*** On this place the son of the Holy Prophet ﷺ called Ibrāhīm رضي الله عنه, was raised by a wet-nurse. The Holy Prophet ﷺ, came very often seeing him here and here Ibrāhīm رضي الله عنه, died at a very young age in the Prophet’s ﷺ arms. The Ottoman rulers have built in this place a beautiful mosque. The Saudi regime has not yet demolished it but has built a wall around it in order to prevent the public from access. This place is also known as ‘Awālī (the higher places) of Madīnah Sharīf.

12. The grave of ‘Abdullāh ibn ‘Abdil-Muṭṭalib. This Holy grave of the father of the Holy Prophet ﷺ exists in the western direction of Bāb us-Salām, in the urban area (quarter) with the name, Maḥallah ‘Abdullāh ؓ. The tomb is located in a very nice building, but the Saudi regime has closed the door so that the grave itself is not visible. On the door of this building is written the name of ‘Abdullāh ibn ‘Abdil-Muṭṭalib ؓ engraved with a number of Persian phrases.

As previously mentioned, each dust particle, lump of soil, each alley and each ancient and historic house in the Holy cities Makkah Mukarramah and Madīnah Munawwarah are historically very significant for all Muslims. These places where the Holy Prophet ﷺ and his companions went towards or put their footsteps, became historic monuments. Living peoples retain their historic monuments, even to the extent that they identify with the ruins of dead peoples, excavating and preserving these. This has the purpose to safeguard the history of humanity and to bring humans together and have good relations for a better understanding to each other.

What constitute a wrong attitude have those persons who erase these historic monuments of their people, particularly of their own religion? Who will bring them to reason that this manner proves no service to Islam? The Saudi government is working hard to destroy such religious historical places under the pretence that they are Ḥarām (forbidden) or constitute a Bid‘ah (innovation) and Shirk (idolatry or polytheism), making them unrecognizable or inaccessible to the public. What does actually the pilgrimage represent, which brings such country economically only additional prosperity? Are these objects perhaps not the memorable relics of the Prophet Ibrāhīm, his son Ismā‘īl, and his wife Hājirah عليهم السلام, who ran back and forth between the hillocks Ṣafā and Marwah? When the mind is darkened, one also sees the sun as a dark ball. Would it be so, that they knew the true meaning of Shirk! By these monuments the Īmān (faith in the hearts of the Muslims) is strengthened. Visiting holy graves, tells us the story of steadfastness and sacrifice. They enlighten our intellect and our conscience.

Jannat ul-Baqī‘

In this oldest cemetery in Madīnah Munawwarah are more than twelve thousand graves of Ṣaḥābah رضي الله عنهم (companions of the Holy Prophet ﷺ). The Saudi regime in the previous centuries, has razed to

the ground all these holy graves, as a result most of them have become unrecognizable. Despite this attempt this regime has not succeeded to obliterate these from the memory and from the hearts of the Muslims.
A little outside from the formerly Jannat ul-Baqī‘ there are the graves of Fāṭimah bint Asad رضي الله عنها, the mother of Hazrat ‘Alī, the fourth Caliph رضي الله عنه, and of Abū Sa‘īd Al-<u>Kh</u>udrī رضي الله عنه. They are both in the corner in the direction of the grave of Ḥalīmah As-Sa‘diyyah رضي الله عنها. These are not covered with domes but have only a headstone with gravel over it.

In Jannat ul-Baqī‘ the following distinguished persons are buried: Sayyidah Zaynab رضي الله عنها, Sayyidah Ruqayyah رضي الله عنها, Sayyidah Kul<u>th</u>ūm رضي الله عنها Sayyidah Fāṭimah Az-Zahrā’ رضي الله عنها (daughters of the Holy Prophet ﷺ) ‘Abbās ibn ‘Abdil-Muṭṭalib رضي الله عنه, Imām Ḥasan ibn ‘Alī رضي الله عنه, Imām Zayn ul-‘Ābidīn رضي الله عنه, Imām Bāqir رضي الله عنه, Imām Ja‘far Aṣ-Ṣādiq رضي الله عنه, Sayyidah ‘Ā’ishah رضي الله عنها (daughter of Abū Bakr رضي الله عنه and youngest wife of the Holy Prophet ﷺ), Umm Salamah رضي الله عنها (wife of the Holy Prophet ﷺ), Sayyidah Zaynab رضي الله عنها, Ḥafṣah رضي الله عنها (daughter of ‘Umar Al-Fārūq رضي الله عنه and wife of the Holy Prophet ﷺ) and the other wives of the Holy Prophet ﷺ. Here also are the graves of ‘Aqīl ibn Abī Ṭālib رضي الله عنه, Sufyān ibn Ḥārith رضي الله عنه, Imām Mālik ibn Anas رحمة الله عليه, Yāfi‘ Mawlā ibn ‘Umar رضي الله عنه, Ibrāhīm ibn Ar-Rasūl رضي الله عنه (son of the Holy Prophet ﷺ) and ‘Uthmān ibn ‘Affān رضي الله عنه (the third Caliph). Along the burial site just outside further are the graves of the paternal aunts of the Holy Prophet ﷺ: ‘Ātikah رضي الله عنها, Ṣafiyyah رضي الله عنها and others. Umm Al-Banīn رضي الله عنها is buried here too. She is a wife of Hazrat ‘Alī رضي الله عنه, whose son is Sayyid Abul Faḍl ‘Abbās ‘Alamdār رضي الله عنه. He is one of the ancestors of Hazrat Qiblah Pīr Sāhib. Outside the burial place is also the Holy grave of Ismā‘īl رضي الله عنه, son of Imām Ja‘far Aṣ-Ṣādiq رضي الله عنه. May Allāh be well-pleased with them all.

Uḥud Sharīf

Uḥud is a name of a mountain near Al-Madīnah al-Munawwarah and lies a few kilometres in the northern direction. Here happened the historically memorable battle of Uḥud in 625 A.C., the third year after the Hijrah. In it died seventy companions a martyr death. Within a low walled place are buried the martyrs of this battle.

The Holy graves of distinguished persons, Amīr Ḥamzah رضي الله عنه, a paternal uncle of the Holy Prophet ﷺ and Ḥanẓalah, the son of Abū ‘Āmir رضي الله عنه are here. Within another walled place are also buried other companions. A little further at the foot of the mountain is the place where a tooth of the Holy Prophet ﷺ broke off during the battle.

On the mountain is also the cave where the Holy Prophet ﷺ withdrew to rest after the battle. It is strictly forbidden by the Saudi regime to visit these places. On this site there is also a mosque called Masjid Amīr Ḥamzah and a well called Zurqā', where water is flowing and forms a water basin. In front of this place is located the valley and a mountain pass in which the Holy Prophet ﷺ commanded a group of companions and encouraged them to persist there, whatever would happen. When they decided themselves during the battle that the victory had been achieved, they, however, left this place. A detachment of Khālid ibn Walīd رضي الله عنه (then not a Muslim) came from behind and caused a temporary loss.

Khaybar

We visited this place on the motorcycle. Along Uḥud Sharīf and the airport of Madīnah Munawwarah we came on the road that goes to Tabūk. It is paved, has an asphalt road and is well maintained. Buwāṭah is a rocky region. One hundred and twenty kilometres of the area is uninhabited. The thoughts occurred to me how the travel must have been in earlier times. There is such a huge difference between today and that time! Which obstructions should the Holy Prophet ﷺ have had to overcome with the army of Muslims? When I pondered on this, I started to become restless by astonishment.

After one hundred and twenty kilometres we came to a settlement, which is called Silsilah. There is a village here with houses as well a facility to have a drink, for example, drinking tea. Just after forty kilometres Khaybar comes within sight. There is a good water supply and the water tastes sweet. A small mosque is also located here. After a while we reached the place Khaybar walking.

Khaybar is surrounded by mountains and has a charming landscape with beautiful trees of both dates and pomegranates. It is in itself a small village. Khaybar is the old name for this settlement, which is still known by it. The two other names are: Qaryat Bishr and Makīdah. The first name refers to a companion, called Barā' ibn Bishr رضي الله عنه, who is buried here. The second name refers to the plot (Kayd or Makīdah) of the Jews of those days, who conspired to poison the Holy Prophet ﷺ. From here is Madīnah Munawwarah one hundred and sixty kilometres away and to Tabūk five hundred and ten kilometres in the the North. This road runs from Tabūk to 'Ammān in Jordan and from there to Bayt ul-Muqaddas (Jerusalem). Adjacent to Khaybar, there are a large

number of dwellings on small distances. These are surrounded by gardens. Here are seven fortresses. In the largest one live most of the inhabitants. This is also the fortress that the fourth Caliph, Hazrat ‘Alī رضي الله عنه was able to conquer it in a very courageously way. The following places are worth seeing in Khaybar:

1. ***‘Ayn ‘Alī.*** This is a small water source in the western direction. It is known that Hazrat ‘Alī رضي الله عنه here defeated the champion of Khaybar, Marḥab, with a powerful blow of his sword. Hazrat ‘Alī رضي الله عنه parted Marḥab’s head, together with his helmet, shield, body and horse to the ground. There is a water source which sprang from this site, which now still exists.
2. ***Masjid ‘Alī.*** It is situated near ‘Ayn ‘Alī. According to some transmissions Hazrat ‘Alī رضي الله عنه performed here voluntary prayers in gratitude for these victories.
3. ***Qal‘at Khaybar.*** This fortress of Khaybar is the largest of the remaining six. Here are now government offices, around which in earlier times were ditches. These ditches are now no longer more to be found. The gate of this fortress Hazrat ‘Alī رضي الله عنه had broken fiercely in order to open it. The traces of it are still visible, that a gate ever existed here.
4. ***Cemetery of martyrs.*** West of Khaybar further away from the road that leads to Tabūk, here are buried at the foot of a mountain seventeen Ṣaḥābah رضي الله عنهم who all died as martyrs. Only the names of Salamah ibn Akwa‘ and Barā’ ibn Bishr رضي الله عنهما, can be figured out. Our guide could not trace the other names.
5. ***Masjid Shams.*** It is about 4.8 kilometres from Khaybar between the foot of two mountains where comes a valley that is called Wādī Ṣaḥbā’. It is known that the Holy Prophet ﷺ called the setting sun from this place to come back for the ‘Aṣr prayer for Hazrat ‘Alī رضي الله عنه, may Allāh جل جلاله shine his countenance for more generosity and honour. A similarly named Mosque is also at Qubā. This mosque is destroyed, while people have marked out the place by stones. On the place where the Holy Prophet ﷺ let happen this miracle, is built a praying niche (Miḥrāb).
6. ***The orchard of Fadak.*** This is the famous orchard about which many discussions exist. The Shi‘ites claim that the Holy Prophet ﷺ had donated this to Sayyidah Fāṭimah Az-Zahrā’ رضي الله عنها. This would have been usurped by the first Caliph Abū Bakr رضي الله عنه. The Sunnis believe on the contrary that she had the usufruct of this orchard temporarily, which Abū Bakr رضي الله عنه for public expenditure recanted. This because the fact that Prophets do not leave any

material wealth or inheritance. Her expenses were covered from the Bayt ul-Māl (Treasury of the State). According to certain transmissions it is also claimed that a conflict situation arose between Sayyidah Fāṭimah Az-Zahrā’ رضی اللہ عنہا, and the first Caliph Abū Bakr رضی اللہ عنہ, whereby her husband Hazrat ‘Alī رضی اللہ عنہ interfered in order to protect her. Sunni Muslims, however, have great respect for all the companions of the Holy Prophet ﷺ. This issue is put in a different historical context by opponents, while they deserve praise and respect through which their religious beliefs prevented them from such details. In the Holy Qur’ān they are described as follows: *The Beloved Prophet Muḥammad (ﷺ) is the Messenger of Allāh. And those who are with him are severe against the disbelievers, (but) merciful with each other* (48:29). The orchard of Fadak is located 48 kilometres of Khaybar. It stretched out on more than three square kilometres of surface. Now there is no orchard or cultivated land to be seen anymore and it has turned into an empty place.

Abwā’

The idea to visit Abwā’ already existed a long time in my mind. This is the holy place where the mother of the Holy Prophet ﷺ is buried. In this journey this wish came true. I will mention some historical facts, because the mentioning of or remembering to blissful persons brings with it blessings in itself. In this way, the inner is enriched with countless blessings.

The paternal great-grandfather of the Holy Prophet ﷺ was Hāshim (actual name ‘Amr). He was the father of ‘Abdul Muṭṭalib رضی اللہ عنہ. This great-grandfather was married to the daughter of the tribal chief of the Banū Najjār in the then named Yathrib (Madīnah Munawwarah). This chieftain was called ‘Amr ibn Labīd and his daughter Salmā. ‘Abdul Muṭṭalib, actual name Shaybah, was the son of Hāshim and Salmā.

‘Abdullāh رضی اللہ عنہ, the father of the Holy Prophet ﷺ went just after his marriage with Āminah bint Wahb رضی اللہ عنہا on a trade journey in Shām (great-Syria). On his way back he thought to spend a few days with his maternal family. He stayed over there, then known as Yathrib, where he became ill, then died and was buried there. His wife Āminah رضی اللہ عنہا was meanwhile pregnant with the Holy Prophet ﷺ.

According to a transmission, she has said: “I felt that I was pregnant. I heard often that during pregnancy a burden was experienced and that one felt weak. In contrast, I did not feel so, except that my monthly period was stopped. One day I was in a state between being waking and

sleeping. Someone came to me and addressed me: ‘Āminah, do you know that you’re pregnant?’ I replied: ‘No, I don’t know that!’ The one addressing me said this: ‘You are pregnant and in your mother’s womb is the leader of the people and the One Sent (Messenger) of Allāh!’ The day on which this event took place was on a Monday.”

Āminah رضي الله عنها, the mother of the Holy Prophet ﷺ became after a short time a widow, while she had already experienced the above-mentioned incident. When her lovely son became nearly six years, she understood that now he could cope with the difficulties of a journey. With this she informed ‘Abdul Muṭṭalib رضي الله عنه and that she wanted to see the grave of her husband. ‘Abdul Muṭṭalib رضي الله عنه who understood this restlessness let her go with a maid-servant, known as Umm Ayman رضي الله عنها. The actual name of Umm Ayman was Barakah, who was from Ethiopian origin. In this way Āminah رضي الله عنها with her son and her maid-servant arrived in Madīnah Munawwarah. They stayed a month at the Banū Najjār. On their way back to home when this travelling group arrived at the spot Abwā’, Āminah رضي الله عنها became seriously ill. In a transmission Asmā’ bint Dirham tells that her mother was present when Āminah رضي الله عنها was about to pass away. The Holy Prophet ﷺ was between five and six years old. He massaged the head of his half unconscious mother. His tears fell on the cheeks of Āminah رضي الله عنها, after which she regained her consciousness. She wiped off his eyes with the corner of her veil and said a few lines of poem: “If it is true what I have seen in my dreams, then you are surely the Messenger for the world. May Allāh ﷻ prevent you from (worshiping the statues of) idols and that you ever should show them respect along with the people!”

When Āminah رضي الله عنها, the mother of the Holy Prophet ﷺ died, her maid-servant Umm Ayman رضي الله عنها buried her in Abwā’. She took the Holy Prophet ﷺ with her to Mecca where his grandfather lived. She was a woman of Abyssinian (Ethiopian) descent with a dark colour of the skin. She was blessed by Allāh سبحانه وتعالى that she for a time took care of the Holy Prophet ﷺ under custody of ‘Abdul Muṭṭalib رضي الله عنه. It was the Holy Prophet ﷺ who would later announce that the distinction between colour and descent, rank and stand, nation and tribe in the eyes of the true Creator had no value. Allāh عزوجل bestowed the Holy Prophet ﷺ with the love of two mothers. He treated and cherished Umm Ayman رضي الله عنها therefore as a mother.

Once the Holy Prophet ﷺ heard one of his companions recommending himself to another, addressing him with “Oh son of the black woman!” To this the Holy Prophet ﷺ responded: *“The measure is full, the measure is full, the measure is full (i.e. the limit has reached)!*

The son of a mother with a white colour is not more superior to the son of a mother with a dark colour. Superiority (excellence) is only based on Taqwā (God-consciousness or piety). Muḥammad (ﷺ) is the son of a white mother and a dark-coloured mother has raised him (further)!"

The road that runs to Makkah al-Mukarramah, passes by a place called Mastūrah (Mastorah) at a distance of 208 kms. Further four kilometres from here, from the paved road, one has to walk on a sandy plain, about ten kilometres to the eastern direction. From there one can reach Abwā' which is thirty kilometres away. Here there are small hills and on the top of the first hillock is located the grave of Āminah رضي الله عنها, the mother of the Holy Prophet ﷺ. Within ten to fifteen minutes one can climb to the top. It is told that once her grave was a beautiful construction and in front of it there was a mosque. The Saudi regime had demolished it, after which the inhabitants of Mecca rebuilt it. The Saudi regime again razed it to the ground. Now here is only a pile of black stones. It is surrounded by a low wall erected of stones.

No water in this region is to be found. Visitors must bring their own water supply. From here it is approximately 4.8 kilometres to the inhabited area of Abwā'. Here in the surroundings grow vegetables in large numbers and there are large fields. These vegetables are transported by lorries to Madīnah Munawwarah.

'Allāmah Zurqāni in his book Sharḥ Mawāhib al-Ladunniyah has quoted these above-mentioned lines with Jalāluddīn As-Suyūṭī رحمه الله as reference. He proved that the Prophet's mother رضي الله عنها believed in one God. There are the following three related views about the faith of the parents of the Holy Prophet ﷺ. It is according to the vast majority of Sunni scholars an established fact that they are believers and will go to the paradise.

Concerning the faith of the parents of the Holy Prophet ﷺ

The first view concerns the era which was mentioned by the name Fatrah. (Not to be confused with Fiṭrah, Arabic for natural disposition) This era covers approximately six hundred years after the disappearance (ascension into heaven) of 'Īsā عليه السلام (Jesus the son of Mary, peace be upon both of them) till the advent of the Holy Prophet ﷺ on earth. In this era there were no Prophets or Messengers عليهم السلام sent on earth, through whom human beings or nations could get the right guidance and so could be punished for their crimes. *"And We are not punishing (have punished) them, as long as We had not sent a Messenger."* (Holy Qur'ān 17:15)

On this basis of Muslim scholars' judgment, such as Burhānuddīn referring to Ibn Ḥajar Al-Haytamī, they have said that it is obvious and it is established that the persons of the Fatrah are saved from the punishment of hell when there was no Messenger sent. The Prophets of the Israelite people had the task not to do Tablīgh work to others outside their own people. The Arabs were outside their reach and responsibility.

According to Muslim scholars, a distinction has to be made between three groups (Ahl ul-Fatrah), namely persons who belong to the Fatrah. The first group was protected, they believed in one God and kept aloof from any form of idolatry or polytheism (Shirk). This include amongst them Qus ibn Sā'idah, Zayd ibn 'Amr and some kings from the people of Tubba'. The second group of people had corrupted the lifestyle or religion of the Prophet Abraham عليه السلام. They not only practiced polytheism but forced others to join them too. This include amongst them 'Amr ibn Luhayy Al-Khuzā'īy and his cronies. The third group did not belong out of their ignorance to one of the above-mentioned two groups.

The second view is that the parents, likewise all ancestors of the Holy Prophet ﷺ were free of all sorts of polytheism and indecent acts. They followed the lifestyle or religion of the Prophet Abraham عليه السلام. They were completely convinced of the existence of one God and the Afterlife (the Hereafter). They aimed at high moral values and standards. They are also referred to the name Ḥunafā, those who stayed away from polytheism and were oriented on the true monotheism (the belief and worship of only one Creator).

The parents of Prophets or Messengers عليهم السلام are never infidels. Āzar is an uncle (foster father) of the Prophet Abraham عليه السلام, not his biological father Tāriḥ. In the Arabic language "father" is also being used figuratively for an uncle. Regarding the Holy Prophet ﷺ Allāh عز وجل says (26:218-219): *"(I am) the One who watches you, when you stand up and transferred you (in the heads of) those who used to do the Sajdah."* This implies that the light of the Holy Prophet ﷺ passed shining from one to the other forehead that did Sajdah. This shows that all ancestors of the Holy Prophet ﷺ were Muslims or believers. (Source: Fakhruddīn Rāzī in his Mafātīḥ ul-Ghayb, also known as At-Tafsīr al-Kabīr)

Abū Nu'aym quotes a transmission of 'Abdullāh ibn 'Abbās رضي الله عنهما in his book Dalā'il un-Nubuwwah, that the Holy Prophet ﷺ said: *"Allāh سبحانه وتعالى continued transferring me from the purest generations (of ancestors) into the purest wombs of the mothers. He took all the moral and physical impurities away and let me engender where two branches (parents) come together, who in their period were the best (on earth)."*

One should not consider this "transferring" as a kind of reincarnation or transmigration, but as the blessings of the primordial light of the Holy Prophet ﷺ.

The same transmission is mentioned also in the Ḥadīth collection of imam Tirmidhī in his Sunan At-Tirmidhī and in that of imam Bayhaqī in his Shu'ab ul-Īmān. 'Abdullāh ibn 'Abbās ﵄ has told that the Holy Prophet ﷺ has said: *"Verily, Allāh ﷻ has generated me from the best of the creatures (peoples), from the best of the tribes, from the persons of the best servants and from the best family."*

Ṭabarānī has cited in his Awsaṭ a transmission of Sayyidah 'Ā'ishah ﵂, in which the Holy Prophet ﷺ said that the Angel Gabriel ﵇ told him: *"I have searched (explored) the whole world. I have found no better (more virtuous) family than the Banī Hāshim and nobody, oh Messenger of Allāh, I have seen as you who is the best (the most virtuous one)!"*

After citing the above transmission, the great scholar Jalāluddīn As-Suyūṭī concludes on the basis of the verdict of Ibn Ḥajar: "It is obvious, that when Allāh ﷻ wishes to make one virtuous, He makes him a chosen creature and let him excel, it is impossible that such a person is guilty of Shirk. The Holy Prophet ﷺ said in the battle of Ḥunayn: *'I am the Prophet who never lies, and I am the son of 'Abdul Muṭṭalib.'* If 'Abdul Muṭṭalib would be guilty of Shirk and disbelief, this would not have been an expression of apt proud of the Holy Prophet ﷺ. He brought the message of the uniqueness of the divine existence (Tawḥīd, declaring pure monotheism or the unicity of Allāh ﷻ), whereby his mission was to eradicate completely any form of polytheism or idolatry (Shirk)."

The third view is hold by a group of Muslim scholars, that the parents of the Holy Prophet ﷺ was brought back to life in order to believe in him and then immediately died. Amongst to these scholars belong: Ibn Shāhīn, Al-Khaṭīb Al-Baghdādī, Abul Qāsim Suhaylī, Abū 'Abdullāh Al-Qurṭubī, Muḥibb Ṭabarī and others.

Imam Muḥammad Abū Zahrah, a great Muslim scholar of this time, declares after a long argumentation about this topic: "Whoever claims that the parents of the Holy Prophet ﷺ are in hell, causes a huge upheaval and loathing to me!"

Return from his first Ḥajj

The first Ḥajj that Hazrat Qiblah Pīr Sāhib accomplished, began, as previously mentioned, on Saturday 17 February 1968 and lasted until

18 March 1968. Next, he visited his country of birth Pakistan until 1 June 1968, after that he came back to Bradford in England.

Hazrat Qiblah Pīr Sāhib writes in his diaries: "By the divine grace I have could accomplish the Ḥajj and I have returned with thirteen travel companions safe and sound. This was my first Ḥajj; I not only have experienced this physically, but also spiritually, whereby I have visited the Holy places according with my heart's desire. Wherever I went, I remembered the historical backgrounds with each step I took. It seemed as though I made a leap through the ages to that very period. For this reason, when I started to write my Safar-Nāmah (itinerary or travel accounts), I too mentioned the historical context as fully as possible what had happened in my consciousness."

He continues: "One of the biggest benefit of the journey of the Ḥajj is that the missionary work of the Holy Prophet ﷺ comes to life before the eyes. The heart is deeply touched by this for its true meaning. This serves as a guide and inspiration for such endeavours of Tablīgh. Since I myself am a follower of this way of life, I got a new form of life. The enthusiasm and striving for this ideal were refreshed and new insights were gained. The image of the sacrifices of Holy Prophet ﷺ remained with me, while the inner was trembled with awe at the thought that today we have the disposal of many facilities. The one concerned draws lessons from this that in it there is not any barbarity or viciousness.

We take the task of the Tablīgh very lightly, with flaws. Shall we perhaps not be called to account for this? The communication technology of today is advanced to such extent that we can spread our message in an instant. This while we ourselves (our community), let alone others, real can turn into Muslims! In this manner our lives can be described as shameful. Someone who returns from the Ḥajj, will undoubtedly return as a "new" man, on condition that he has fully awakened his inmost (caused a real turn or change). In my account of journeys I have discussed many religious issues, that are often considered controversial by others. In fact, this is not to be seen as separate, because they very often are mentioned in our meetings. These issues remained conversation of the day, in which everyone participated according to his knowledge. I already have bundled together their views and things worth knowing in my itinerary.

One of the greatest additional benefits of whatever travel, is that besides seeing new places, at the same time one gets closely acquainted with new people. During my journey I met many of such people, many of whom may be regarded as mystics (saints). Joining their company

refers to the same blessed company as mentioned by Hazrat Mawlānā Jalāluddīn Muḥammad Bal<u>kh</u>ī Rūmī ﷫ (1207-1273):

'Joining for a while in the company of the saints, is much better than worshipping a hundred years without sham (insincerity)!'

My memories of them will at all times remain with me (i.e. I will bear them always in mind). These include Nambardār Dīwān 'Alī Chaudharī, Ṣadr Dīn Chaudharī, 'Abdur Rashīd from Bor, Chaudharī Wilāyat 'Alī from Rajpāl and Pīr 'Alā'uddīn Ṣiddīqī. From the West of Pakistan including Maulānā Waqāruddīn, who is a school fellow of the late Maulānā Sardār Aḥmad from Lātpūrī, all are worth mentioning. From Bradford should also in particular be mentioned Mistrī <u>Kh</u>ādim Ḥusayn. In the same way Maulānā Muḥammad Rizā Sāhib from Rāwalpindī too has made an unforgettable impression on me."

His second Ḥajj

The date of departure of the second pilgrimage of Hazrat Qiblah Pīr Sāhib was on 19 December 1972 and his return on 20 January 1973. All visiting places during this Ḥajj have already been extensively discussed in the first Ḥajj. During this second pilgrimage, the focus was more on the intense worshipping and experiencing of these holy places. Hazrat Qiblah Pīr Sāhib hereby tried as much as possible to come in contact with eminent and authoritative Sunni Muslims, who, as he himself, were concerned about the dissension of the Muslim community. In this way he could share his sorrow with others. These Muslim scholars were equally sincerely committed to the fate of the Sunni religious community, in order to improve its condition. The Muslims must come together again to bring the human beings who have been fallen into decay to the door of the Holy Prophet ﷺ. He is after all the designated highest divine representative in the universe, that can heal humanity from all decadent matters or inner diseases.

During this second pilgrimage of Hazrat Qiblah Pīr Sāhib, he succeeded to bring Muslim scholars together. These meetings were the reason for the founding of the international Muslim organization "The World Islamic Mission". This initiative was due to Hazrat Qiblah Pīr Sāhib and it was also a milestone in ensuring the true Sunni teachings. This will be discussed later after the treatise of his establishment of religious organizations and educational institutions.

The assembled Muslim scholars were of the opinion that this "decay" of the Muslim community was not due to lack of material

means, but due to his members' wrong attitude and laxity. The Muslims of the Middle East were as followers of the Holy Prophet ﷺ privileged by the wealth of huge oil reserves in the desert. A large part of the European and American economy and the banking system is based on this fact. It remains at all times a major responsibility of the believers to dedicate the divine gifts to the right purpose.

His third Ḥajj

Hazrat Qiblah Pīr Sāhib arrived for his third pilgrimage on 23 March 1979 in Jeddah. One of his travelling companions was Muḥammad Yūnus Naushāhī. He bought some books and departed on 25 March to Madīnah Munawwarah. It was always a fixed habit of Hazrat Qiblah Pīr Sāhib that wherever he went, he visited during his travels libraries and bookstores. In Madīnah Munawwarah he went to three bookstores where he bought books for 2300 Saudi Riyals. Meanwhile, he saw his acquaintances and friends. Hazrat Qiblah Pīr Sāhib spent his time visiting historical memorable places. On 13 April he went to Makkah Mukarramah, where he also purchased some books and sent these together with the other ones in five large boxes to Bradford in England.

On 15 April the tents in Minā caught fire, so that fire arose. Along with Hazrat Qiblah Pīr Sāhib was also Ṭāriq Mujāhid Naushāhī (passed away in 2018, may Allāh ﷻ grant him the best rewards). When the people fled in panic for their lives, Hazrat Qiblah Pīr Sāhib and his travel companions helped them with putting their belongings in safety. They were fallen behind their travelling group and spent the night on a mountain. Around it was desolated and there was also danger from wild animals. On the spot wolves had torn open sheep and other livestock. Ṭāriq Mujāhid Naushāhī declares that Hazrat Qiblah Pīr Sāhib there on that deserted place remained concentrated in worship. If he was worried about something, than it was not his life, but the entrusted belongings that had to be returned to the rightful owners.

By the divine grace they were safe and in the morning, they came from the mountain and then joined their travelling group. The travelling company feared for the life of Hazrat Qiblah Pīr Sāhib and also that of their other travel companions, that they might have become victims of the fire too. After seeing them they were reassured. Hazrat Qiblah Pīr Sāhib told them what had happened to them. He also told them that a number of women, who were in a full panic, lost their travelling group, and that they had brought them back to their group.

On this manner Hazrat Qiblah Pīr Sāhib finally joined his companions later, whereupon they all expressed their thanks to Allāh ﷻ.

His fourth Ḥajj

The fourth pilgrimage of Hazrat Qiblah Pīr Sāhib lasted from 16 May 1993 to 15 June 1993. Further details regarding this Ḥajj are not mentioned. He arrived fit and well back home, showered with blessings and intense experiences in his faith.

Travel to Iraq

Till now in his lifetime, Hazrat Qiblah Pīr Sāhib travelled six times to Iraq. This took place in June 1987, in January 1991, in February 2000, in February 2013, in February 2014 and in December 2017 to January 2018. Visiting the holy grave of Shaykh ‘Abdul Qādir Al-Jīlānī رحمة الله عليه, "the master of the masters of all ages", in Baghdad, is for every Sunni Muslim a great wish. Moreover, Hazrat Qiblah Pīr Sāhib belongs to this blessed spiritual Order of the Qādiriyah, what made his wish to pay a visit here even stronger. Already from his youth he cherished this moment, at which Allāh سبحانه وتعالى, would offer him the possibilities to travel to Iraq. Not only the holy tomb of "the leader of the saints" Shaykh ‘Abdul Qādir Al-Jīlānī رحمة الله عليه is located in that country, but in most neighbouring places are buried many great scholars and saints. Hazrat Qiblah Pīr Sāhib did his utmost to visit all these important graves. In the following section, three travels are discussed at the same time in his own (translated) words. These are rendered in the first person and put when possible between quotation marks, otherwise these are left as they were.

It is worth mentioning that Hazrat Qiblah Pīr Sāhib during all his travels always had the religious objectives in his view. Because of this his travels do not comprise a sort of holiday or a kind of touristic trip. He only preferred visiting religious historical places and graves of great Muslim scholars and saints. In this way his Safar-Nāmah (itinerary or travel accounts) implies a kind of guide for Ziyārāt (visiting of Mazārāt, holy places). By mentioning great saints, who preferred the Afterlife above the earthly life, his itinerary constitutes also an explanatory collection or reminders.

Hazrat Qiblah Pīr Sāhib has sometimes mentioned certain religious controversies and explained his views in detail. From this point of view, this is even more interesting, whereby he involves the readers in his travels. He let them discover what Islam really means and what it

requires from us. In his account of journeys, there is not to be found any sign of prejudice or fanaticism. He addresses all Muslims in an open-mind and friendly manner. He respects the views of the great scholars of both groups (belonging to the Bareilwi and the Deobandi school in the Indo-Pakistan subcontinent), investigates and takes advantage of their deeper motivations. His starting point is, as befits a sincere Muslim: take what is pure and leave what is polluted! His words and sensitive expressions are clear and he uses simple language to render this. Hazrat Qiblah Pīr Sāhib does not have the habit of engaging in political issues, since he acknowledges that politics results from the efforts to maintain human rights. When man becomes aware of his rights and obligations in worldly affairs, politics will naturally achieve his objective. All his travels and accounts of journeys therefore are in accordance with his missionary work (Tablīgh): the Muslims must still reach their true purpose.

In Baghdad Sharīf

Hazrat Qiblah Pīr Sāhib is narrating: Our first journey to Iraq happened by the invitation of the Iraqi government for the Al-Aqṣā conference. I attended this meeting together with one of my dearest companions, Maulānā Liyāqat Ḥusain Naushāhī (English spelling: Liaqat Hussain), with whom I undertook this journey. We arrived on 20 June 1987 in Baghdad. Two officials of the Ministry of Awqāf (religious affairs for the management of holy places) came to take us with cars. The public officials of the Ministry had prepared a program for us. We made in it some changes, which was accepted. It was their task to take us to the Holy places, which they carried out properly.

First, we paid a visit to the Holy tombs of imam Mūsā Kāẓim رضي الله عنه and imam Muḥammad Jawwād رضي الله عنه. The former is the son of imam Ja'far Aṣ-Ṣādiq رضي الله عنه, son of imam Bāqir رضي الله عنه, son of imam Zayn ul-'Ābidīn رضي الله عنه, son of imam Ḥusain رضي الله عنه, who in turn is one of the Beloved grandsons of the Holy Prophet ﷺ. Imam Muḥammad Jawwād رضي الله عنه is the son of imam Riḍā (Rizā) رضي الله عنه, a descendant of imam Mūsā Kāẓim رضي الله عنه. Those who have studied the history of Islām, know what important position imam Ja'far Aṣ-Ṣādiq رضي الله عنه holds within it. The mainstream or branch of the Shī'ahs, the Imāmiyah, better known as the Ithnā 'Ashariyyah, the "Twelvers" or "Imamī Shī'ah", consider him as the founder of their school of law. According the mystics, he is considered to be one of the greatest teachers of his time. The circle of his students

is very numerous, involving scholars from different disciplines who have enriched themselves inwardly through him.

It is told about imam Ja‘far Aṣ-Ṣādiq رضي الله عنه that Al-Imām ul-A‘ẓam, imam Abū Ḥanīfah رحمة الله عليه and the great imam Mālik ibn Anas رحمة الله عليه belonged to his study circle of students. Also, the great mystic and prolific alchemist Jābir ibn Ḥayyān has gained knowledge through him, likewise many other famous learned persons. Although some persons can be doubted whether they indeed were disciples of him or not, in any case, the fact is that imam Ja‘far Aṣ-Ṣādiq رضي الله عنه had a profound influence on his contemporaries. Farīduddīn ‘Aṭṭār has dedicated the introduction of his Tadhkirat ul-Awliyā’ to him with the aim of obtaining blessings. Likewise, Shāhristānī in his Kitāb Al-Milal wan-Niḥal has admired his spiritual gifts. The Bāṭiniyyah, a sectarian group mainly represented by the Isma‘īlī Shiites, ascribes their esoteric knowledge to him. This Shī‘ah sect often incorrectly is associated with the way of life of Ṣufis or is mistaken that the Taṣawwuf has originated from it. In short the most streams that call themselves Muslims agree that he was a special personality.

Jābir ibn Ḥayyān, Dhun-Nūn Al-Miṣrī رحمة الله عليه and other pioneers in the Islamic mysticism recognise him as the master of spiritual mysteries. In addition to other rare forms of knowledge, such as the allegorical or profound interpretation (Ta’wīl) of the Holy Qur’ān, there exists also other transmissions from him in the teachings of the mystics of both the Sunnis and the Shiites. So, the numerology and predicting future events on the basis of numbers and their symbolism, are attributed to him, specially by the Shi‘ahs. This is called ‘Ilm ul-Ja‘far, ‘Ilm ul-Jafr or just ‘Ilm ul-‘Adad. Imam Ja‘far Aṣ-Ṣādiq رضي الله عنه kept himself aloof from formation of political and religious groups. He had two sons, Mūsā Kāẓim رضي الله عنه and Ismā‘īl رضي الله عنه. The mother of the latter was a grand-daughter of imam Ḥasan رضي الله عنه. There is told that imam Ja‘far Aṣ-Ṣādiq رضي الله عنه initially appointed Ismā‘īl رضي الله عنه as his successor, but that he was not pleased with him upon which he later chose for Mūsā Kāẓim رضي الله عنه. Most scholars are of the opinion that Ismā‘īl رضي الله عنه already died during the life of Imam Ja‘far Aṣ-Ṣādiq رضي الله عنه. For this reason, Mūsā Kāẓim رضي الله عنه became the rightful imam and successor. The Isma‘īlī Shī‘ah, Ismā‘īliyyah, derive their name from Ismā‘īl رضي الله عنه, oldest son of Imam Ja‘far Aṣ-Ṣādiq رضي الله عنه. Ismā‘īl’s رضي الله عنه mother is Fāṭimah al-Ḥasan رحمة الله عليها.

We are not concerned with these unnecessary discussions. We visited their Holy Tombs in order to express our respect and our love. This area covers many hectares of land. All around there is a beautiful enclosure and the courtyard is paved with white marble. The domes at the doors are covered with gold leaves. There are many employees who

maintain these grave sites. Shaykh ‘Alī Kalīdār was the head supervisor. He was a great scholar with whom I talked for a very long time. Many topics were discussed. From him I got to know that there were mutual marriages among the ‘Alawis (descendants of Hazrat ‘Alī رضي الله عنه) through the line ‘Abbās رضي الله عنه and through the line Fāṭimah Az-Zahrā’ رضي الله عنها. Both lines are included in the Ahl ul-Bayt (assume the title of Sayyid). Their mutual fanaticism here is minimal. He also told me something interesting, namely that the ‘Alawis and the Sādāt (title bearers of the designation Sayyid) of Mūsawiyah (descendants of Mūsā Kāẓim رضي الله عنه) wear a black turban. The Sādāt who descends from imam Ḥasan رضي الله عنه (Ḥasanī) and imam Ḥusayn (a name commonly also spelled as Ḥusain, but frequently and mistakenly with two s’s) رضي الله عنه (Ḥusaynī) are wearing a green turban, and the descendants of ‘Abbās رضي الله عنه, an uncle of the Holy Prophet ﷺ are using a white turban.

Next we went to the Holy grave of Al-Imām ul-A‘ẓam, imam Abū Ḥanīfah Nu‘mān ibn Thābit رحمة الله عليه. This quarter is located from Bāb ash-Shaykh eight kilometres on the other side of the bridge of the Tigris. This district is called A‘ẓamiyyah and the residents are called A‘ẓamiyyīn. On the side of the road stands a semicircular wall, which includes three beautiful arches. Inside is a large courtyard with beautiful towers at the edge. These towers are very high where on all four sides are hanging clocks, which are seen clearly from a distance. On the other side, exists a minaret, on which round neon tubes are fixed up. At the top are clearly visible blue neon lights with the name “Allāh”. At the beginning one has to go through many doors and gates before he arrives at the Holy grave of the imam. Around the grave there is a silver railing. The grave is located in a beautiful room which includes a large hall. The Holy grave of Al-Imām ul-A‘ẓam, imam Abū Ḥanīfah رحمة الله عليه is a visiting place where many prayers are answered. This place was also visited by imam Shāfi‘ī رحمة الله عليه in order to let his wishes to be fulfilled. Perhaps no other grave in the country at that time had so much allure. On this site one experiences great awe and consciousness of Allāh جل جلاله. This comprises an intense awareness which penetrates the innermost. Here rests the imam who laid the foundation of Riwāyah (narrations or traditions) and also introduced Dirāyah (verification of personal details) in the Ḥadīth. He laid the foundation of the Fiqh (Islamic law and jurisprudence) and gave structure to the legal provisions derived from the Holy Qur’ān and the Sunnah of the Holy Prophet ﷺ. Adjacent to the grave there is a mosque, where I met the imam who is supervisor

and also author of many books, Dr. Shaykh ‘Abdul Ghaffār. He is a friendly and sympathetic person. May Allāh سبحانه وتعالى protect him.

Alongside the area of the grave there is the bridge over the Tigris. This is also called Jisr al-A’immah, the bridge of the imams. This is due to the fact that there are buried many imams nearby. On the side of this bridge was formerly the Holy grave of imam Aḥmad ibn Ḥanbal رحمة الله عليه. It has been submerged in the river. On the one hand is located the Holy grave of Al-Imām ul-A‘ẓam, imam Abū Ḥanīfah رحمة الله عليه and on the other hand are located the holy graves of imam Abū Yūsuf رحمة الله عليه, imam Mūsā Kāẓim رحمة الله عليه and imam Muḥammad Jawwād رحمة الله عليه, son of imam Rizā رحمة الله عليه.

On the other side of the bridge of the Tigris, exists as already mentioned the beautiful mausoleum of Kāẓimayn Sharīfayn (imam Mūsā Kāẓim and imam Muḥammad Jawwād رحمة الله عليهما). Here is always a huge crowd of visitors. This edifice has four minarets and two beautiful domes. Inside all the walls and ceilings are covered with glass. Outside of this mausoleum is the grave of the great scholar Naṣīruddīn Aṭ-Ṭūsī رحمة الله عليه. From here to the left lies the Holy grave of the most famous pupil of imam Abū Ḥanīfah, imam Ya‘qūb ibn Ibrāhīm al-Anṣārī Abū Yūsuf رحمة الله عليه. Here there is also a beautiful mosque. Under its dome to the left of this mosque is located imam Abū Yūsuf’s grave. Adjacent to this mosque there is a library that is called Maktabah Abū Yūsuf. The imam of this place had given me a number of books as a gift out of generosity.

For the sake of clarity, I would like to mention here what we heard when performing the Ẓuhr prayer in the mosque next to the grave of Al-Imām ul-A‘ẓam, imam Abū Ḥanīfah رحمة الله عليه. We heard the Adhān (prayer call), after which the Mu’adhdhin (caller) loudly recited the Durūd to the Holy Prophet ﷺ with the words: *Aṣ-Ṣalātu was-salāmu ‘alayka yā Rasūlallāh* (Blessings and peace be upon you, oh Messenger of Allāh ﷻ). In Pakistan and other countries where controversies exist on this issue, crossed my thought. Also I was reminded of the fact that the Saudi regime had put restrictions on this. It is remarkable that the Saudi regime that considers himself Ḥanbalī rejects and forbids such an act. I have studied Al-Fiqh ‘alā Madhāhib al-Arba‘ah written by Al-Jazīrī, a comparative and authentic Fiqh-book which covers all four legal schools. Regarding the manner of Adhān in law schools of imam Abū Ḥanīfah رحمة الله عليه, imam Mālik رحمة الله عليه and imam Shāfi‘ī رحمة الله عليه, only the well-known words are mentioned. Regarding the manner of Adhān in the law school of imam Aḥmad ibn Ḥanbal رحمة الله عليه, however, even the addition after Adhān is mentioned, with the words *Aṣ-Ṣalātu was-salāmu ‘alayka yā Rasūlallāh* (Blessings and peace be upon you, oh Messenger of Allāh ﷻ). It is precisely these so-called ardent followers of the Ḥanbalī legal school, who

give severe punishments at the saying of the above-mentioned words. May Allāh forgive us and let us act in harmony. The thought of dissensions I already have condemned previously, however unfortunately these facts cannot be denied.

To the right side is a cemetery. At the edge of this, lies the grave of Shaykh Abū Bakr Dulf Ash-Shiblī رحمۃ اللہ علیہ. Here was a supervisor, who was called Ṭāriq and he showed us many graves. The Holy grave of Shaykh Shiblī رحمۃ اللہ علیہ is only opened on Thursday. This place was opened for us and we could read the Fātiḥah.

We also visited the Holy grave of Bishr Ḥāfī رحمۃ اللہ علیہ, Abul Ḥasan Nūrī رحمۃ اللہ علیہ and Shaykh Shihābuddīn Suhrawardī رحمۃ اللہ علیہ. The latter Shaykh is also better known as Shaykh ‘Umar رحمۃ اللہ علیہ. Here is a very beautiful mosque in which his grave can be found in one of the corners. Around the grave there are railings. This grave is also located in Baghdad over 6.5 kilometres distance of Bāb ash-Shaykh, near Shāri‘ Rashīd. After that we went to the Holy grave of Hazrat Ma‘rūf Karkhī رحمۃ اللہ علیہ. This grave is located in a very vast and spacious cemetery. One can conclude this vastness from the fact that on both sides an asphalt road runs, on which cars are riding. After having crossed this road, we went at the grave of Zubaydah رحمۃ اللہ علیہا, the pious wife of Hārūn Ar-Rashīd. This pious wife was the fortunate person with blessings who managed that the residents of Makkah al-Mukarramah were provided with water through channels. These channels exist in Minā, Muzdalifah, ‘Arafāt and surroundings, under the name of Nahr az-Zubaydah. It is regretful that these channels are no longer maintained. Her grave is located in a high place. From the tower there are visible two red lamps. By seeing the dirt around the grave, I regret that the Muslim community treat their benefactress unjustly. Their ingratitude is unforgivable. We later proceeded further after having recited the Fātiḥah, to a cemetery called Shūnīziyyah (Shaunizia).

Older parts of Baghdad Sharīf

The place Shūnīziyyah is situated in the oldest part of the city of Baghdad as an abandoned region. The roads which lead to it are unpaved. We went there via a large gate inside, where a number of date palms were. Here is located the Holy grave of Hazrat Al-Junayd al-Baghdādī رحمۃ اللہ علیہ. The tomb radiates much charisma. The cleaning work is much better here than elsewhere. On the outside of the grave hangs a sign with the text: Marqad Shaykh Al-Junayd al-Baghdādī *Quddisallāhu Sirruhul-‘Azīz* (resting place of Al-Junayd al-Baghdādī رحمۃ اللہ علیہ, may Allāh sanctify his dearest mystery). Here also exists the grave

of Hazrat Shāh Sarī Saqaṭī رحمة الله عليه. Nearby is also the tomb of the "wise" Shaykh Bahlūl رحمة الله عليه. At some distance are located the graves of Hazrat Dāwūd Aṭ-Ṭā'ī رحمة الله عليه and Hazrat Ma'rūf Al-Karkhī رحمة الله عليه.

When one enters the mosque next to the grave of Hazrat Ma'rūf Al-Karkhī رحمة الله عليه on the right side, one finds a tomb. This is the tomb of the famous Punjabi poet and story writer of Yūsuf and Zulaykhā, Ghulām Rasūl رحمة الله عليه. He died on his way back from the Ḥajj here in Baghdad, where he is now buried. When I saw his grave, I recalled one of his lines: "The person who gets the chance, when his beloved is sold, this to buy (with his life), must consider himself the happiest!" On his gravestone is noted a date of death 10 Rajab 1331 A.H. (1913 A.C.) On the right side of the same grave is the grave of 'Allāmah Maḥmūd Ālūsī رحمة الله عليه, whose Tafsīr "Rūḥ al-Ma'ānī" is very famous. On his gravestone is the date of death written: 1220 A.H. (1805 A.C.) Next, we read the Fātiḥah at the holy grave of Hazrat Ḥabīb Al-'Ajamī رحمة الله عليه.

The only surviving person from the descendants of Shaykh Abū Bakr Shiblī رحمة الله عليه is an old woman. The keys of the graves are in her possession. We met her. We visited the following holy graves consecutively:

- Sayyid Ḥasan ibn 'Abdillāh ibn 'Abbās ibn 'Alī رحمة الله عليه,
- Sayyid Ḥamzah ibn 'Abdillāh ibn 'Abbās ibn 'Alī رحمة الله عليه,
- Sayyid Sayfuddīn ibn Sayyid Kāẓim ibn imām Ja'far Aṣ-Ṣādiq رحمة الله عليه,
- Sayyid Zubayr ibn Al-Ḥasan ibn 'Alī رحمة الله عليه,
- Sayyid Qāsim ibn 'Īsā رحمة الله عليه,
- Sayyid Aḥmad ibn Ja'far ibn Al-Ḥasan ibn imām Mūsā رحمة الله عليه,
- Imām Aḥmad al-Ḥārith ibn imām Mūsā رحمة الله عليه and
- Ṭāhir ibn imām Muḥammad ibn Bāqir ibn 'Alī ibn imām Ḥasan رحمة الله عليه.

On the road which runs in front of the Holy tomb of Shaykh 'Abdul Qādir Al-Jīlānī رحمة الله عليه, there are a few hotels and little further a cemetery. In this cemetery there are many date palms, between which there is found the Holy grave of Ḥujjat ul-Islām, imam Abū Ḥāmid Al-Ghazālī رحمة الله عليه. The grave looks very worn and neglected. It remains most of the time closed and is only opened by request of the supervisor. The grave was opened for us, and we entered. Here little on cleaning is done. There is even an old tattered covering (cloth) over it. We regretted very much that his grave looked not neatly, the grave of the very imam who safeguarded the fundamental principles of Islam against the prevalent Greek philosophy. I became very sad when I saw this, that no one was interested in the appreciation of such great scholars. Also, I met here

some relatives of Sayyid ‘Abdul ‘Azīz رحمة الله عليه, Sayyid ‘Abdur Raḥmān Qādirī رحمة الله عليه and Sayyid Ar-Raḥmān Qādirī رحمة الله عليه. Baghdad covers very much Holy graves, which we have visited as much as possible. Amongst these graves were: the tombs of Shaykh Ḥammād رحمة الله عليه, Shaykh Ibrāhīm Khawāṣṣ رحمة الله عليه, Manṣūr al-Ḥallāj رحمة الله عليه, Shaykh Sirājuddīn رحمة الله عليه, Shaykh Ṣadruddīn رحمة الله عليه, Sayyid Aḥmad Rifā‘īy رحمة الله عليه and Abū Shaybah Badawī رحمة الله عليه.

The holy grave of Shaykh ‘Abdul Qādir Al-Jīlānī رحمة الله عليه

Every time in which Hazrat Qiblah Pīr Sāhib set out on his travel to Iraq, he visited first of all the holy grave of Shaykh Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه in Baghdad. This Shaykh has many honorary titles and epithets because of his unique status amidst all the Awliyā’ullāh (Friends of Allāh جل جلاله) of all ages after the era of As-Salaf aṣ-Ṣāliḥin till the advent of imām Muḥammad al-Mahdī. Amongst these honorary titles are the most well-known: Shaykh ul-Mashā’ikh or Shaykh ash-Shuyūkh (the spiritual master of the masters), Quṭb ul-Aqṭāb (the pivot of the pivots), Sulṭān ul-Awliyā’ (the authority or the sovereign of the Saints), Al-Ghauth ul-A‘ẓam (the greatest divine helper), Pīrān-e Pīr (the master of the masters on the spiritual path), Ghauth-e Pāk (the sanctified or faultless helper), Ghauth-e Ṣamadānī (the enduring helper), Quṭb-e Rabbānī (the pivot of the Lord for the saints), Shāhbāz-e Lā-Makānī (the falcon beyond time and space) and Maḥbūb-e Subḥānī (the Beloved of Allāh سبحانه وتعالى, the Holiness Himself). Since there are enumerated some details by Hazrat Qiblah Pīr Sāhib, this visit is discussed separately.

The holy grave of Ghauth-e Pāk, Shaykh Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه is located on approximately one and a half kilometres away from the river Tigris in the old part of the city. The room where his Holy grave is, is roughly nine meters high and wide. The grave site is just about one and a half meters high, over which lies a green covering of cloth. The inner walls are made of glassware and there hang chandeliers from the ceiling.

In the neighbouring location, further in the north direction, across the large patio, opposite of the holy grave of Ghauth-e Pāk رحمة الله عليه, there is a free eating-house (Langar), which is opened regularly for the poor and the needy. It is well-known that Ghauth-e Pāk رحمة الله عليه had founded this free eating-house during his lifetime, which still has been kept running from more than nine centuries. Irrespective it is raining or storming, namely whatever malicious situations may continue to occur, one can always find food (material and spiritual) at the door of Ghauth-e Pāk رحمة الله عليه.



Place of the holy grave of Ash-Shaykh 'Abdul Qādir Al-Jīlānī ﷺ
under the blue decorated dome in Baghdad Sharīf, Iraq.

When I arrived here, my innermost experienced a strange situation. A lot of people were crying, screaming and made their pleas known. The eyes poured out tears, through which many sorrows of the heart were expressed. I said to myself: 'Oh you are the one who appointed robbers to Quṭb (spiritual pivot or leader), I am also a robber when it has to come to the rights of Allāh ﷻ and the rights of His servants. Full of regret this servant has come at your door. O fulfiller of heart desires, also let my desire be fulfilled and let me attain my goal safely. I have raised my hands (for supplication) because you said *Stand still at my door, when all doors are closed!* So, I have come to you, o spiritual benefactor!' Just when I restlessly started sobbing, I felt in my heart that a velvet foot was put in there – these were his steps. He came to heal the wounds and to remove all worries, after which the heart was filled with joy. An extreme serenity happened to me. My inner became filled with so much intense light, that I saw no more darkness and that, as far as my eyes reached, it only was permeated with the divine light. A honey sweet voice started to sound in my ears: 'O my pupil, don't be afraid! My blessings are with you. Go, all your difficulties have disappeared. The mercy of the worlds (the Holy Prophet ﷺ) has full mercy on you. Spread the word of Allāh ﷻ in the whole world!'

How can I convince another, what I all personally heard? I was able to perceive this very clear! Even now, when I am alone and close my eyes, this event comes back to life through which I hear this heavenly voice again. The saints indeed continue to live on in their graves. Many will, like me, have experienced a similar happening and this today still is being experienced. May Allāh سبحانه وتعالى grant all Muslims the love and respect for the saints, so that we all may come to account for these everlasting blessings.

On the right side of the holy grave just next to it are two mosques. The one is called Masjid Ḥanafī and the other Masjid Shāfi'ī. The followers of the Shāfi'ite legal school do their congregational prayers separately and so do the Hanafites. For the Tahajjud prayer (a voluntary prayer in the last part of the night) the call of the Adhān is done, whereby one comes together for this prayer in large numbers. In the vicinity we also visited the graves of the sons of Shaykh 'Abdul Qādir Al-Jīlānī رحمة الله عليه, Shaykh 'Abdul Jabbār رحمة الله عليه and Shaykh Ṣāliḥ Gīlānī رحمة الله عليه. At the holy grave of Shaykh 'Abdul Qādir Al-Jīlānī رحمة الله عليه there is also a Madrasah (religious school), which is called Madrasah Qādiriyah. There is no more teaching at this place nor is taken any examination.

Next to the Holy grave there is also a library, which is called Maktabah Qādiriyah. It includes a lot of useful and rare books. Here the common rule is maintained, as in the most libraries, that one is allowed to read on the spot and not to take away books from the place. Here and there some bookstores are to be found. I visited out of pure interest and fondness almost every major bookstore but had to regret the fact that I could not find anywhere an authentic biography of Shaykh 'Abdul Qādir Al-Jīlānī رحمة الله عليه. There is still very much information about this topic to elaborate. In addition, there is still a controversy between mystics and scholars about the interpretation of information. This fanaticism existed because firstly the scholars had limited their scope only to external affairs. Mystics tend to create a dichotomy between the Sharī'ah (Islamic law and jurisprudence or ethical rulings) and the Ṭarīqah (the mystical path or inner dimension of Islam). Shaykh 'Abdul Qādir Al-Jīlānī رحمة الله عليه, was in addition being a great scholar, the master of the saints, the one who has lifted up these borders (expounded the deepness of true teachings). In this way he showed that both scholarship and sainthood inextricably are connected with each other: Who chooses a way, which goes against that of the Holy Prophet ﷺ will never attain the right objective!

Some further there is a vegetable market. Between it lies the sacred grave of Shaykh Sirājuddīn Abū Ḥafṣ 'Umar ibn 'Alī Muqrī رحمة الله عليه. He was one of the teachers of Shaykh 'Abdul Qādir Al-Jīlānī رحمة الله عليه.

The holy grave of Salmān Pāk ﷺ

Just about 48 kms away south of Baghdad is a place which is called Salmān Pāk. Here exists the holy grave of a famous Ṣaḥābī Salmān Al-Fārsī ﷺ. His burial place is very big and beautiful with huge gates. Inside is a spacious courtyard with a beautiful dome, it stands over the holy grave of Salmān Al-Fārsī ﷺ. On the left is also a holy grave of a famous Ṣaḥābī Ḥudhayfah ibn Al-Yamān ﷺ. On the same level with this there is a door which leads to another well-known Ṣaḥābī who has been buried, namely Jābir ibn 'Abdillāh Al-Anṣārī ﷺ and next to him lies a son of Zayn ul-'Ābidīn ﷺ, Muḥammad Ṭāhir ﷺ. Between these two graves there is a small mosque.

After visiting these graves we went to another historical place, with the name Qaṣr al-Kisrā or Ṭāq-e Kisrā, the palace of the Persian king Khosrau I, also called Chosroes I, most commonly known in Persian as Anushiruwān the Just of the Sassanid Empire. This palace in Ctesiphon is only two hundred metres away from the above-mentioned holy graves. At the birth of the Holy Prophet ﷺ this palace was ravaged by an earthquake, during which fourteen turrets fell down. The tattered walls and these fourteen turrets are left so as a reminder. By seeing this palace, the whole life of the Holy Prophet ﷺ comes back to life in our minds. It was not these fourteen turrets that actually fell down, but the Persian Empire was overthrown by his advent on earth. There came an end to kingdoms or principalities and there was a beginning to the authority of Muslim rulers and sultans. The first stone was laid as a foundation of the Muslim authority on this manner.

Next to the airport is the train station of Baghdad, which is called Mahaṭṭ al-'Ālamī. From here trains of the Baghdad Railway depart to Mosul in Syria, Turkey and arrive through other countries finally in London. At approximately 840 kilometres away lies the Mediterranean Sea. Here are also train tracks on a large ship. The train crosses with this train ferry, while it rides before and after on land. It is said that this train arrives in London after eight long days. The train station of Baghdad is in itself a place worth seeing. The train wagons also look attractive and comfortable. The prayer direction in Iraq is to the South.

Karbalā' Mu'allā

After Baghdad we went to Karbalā'. After more than 55 kilometres comes Fallūjah. This city has a large number of residents. On one side flows Euphrates. The water is mud-like and tasteless. I filled the water

in my case-bottle, while my eyes were being filled with tears. I had to remember the biggest injustice that had occurred in the history for this water. On the way of Allāh سبحانه وتعالى was made a huge sacrifice, which reminded me the following lines: “Become to dust and perish to dust, o Euphrates. Look at the dust, while the mouths of the Ahl ul-Bayt remained dry (died in thirst).”

There is a spectacular bridge built on the Euphrates. Nearby there are hotels and further are crossroads. One road runs to Damascus and the other to Karbalā’ al-Mu‘allā. When we went towards Karbalā’, before us there was an inhospitable sand desert. Everywhere there was seen only sand and wind-blown dust. Across the Euphrates is also a simple settlement, called Musayyab. On an unpaved road from the main road at approximately three kilometres are found the graves of imam Muslim, ‘Awn and Muḥammad رحمة الله عليهم. The edifice is big with two small green domes. In front of the cemetery is a picture, on which the sons of Muslim رحمة الله عليه are depicted and their mouth strapped with pieces of cloth. The one is bloody massacred, while the other is still waiting his turn. This sad sight made me burst out in sobbing. After this visit we continued our trip on the main road.

From afar, there were two green domes visible. One was of imam Ḥusayn رضي الله عنه and the other of ‘Abbās ‘Alamdār رضي الله عنه. Karbalā’ is a very big city, located in the south of Baghdad. There are orchards of date palms and a market full of life. The dome of the grave of imam Ḥusayn رضي الله عنه is covered with gold leaf, likewise the large praying niche inside. Below the other dome there are two sections. Here are located the holy graves of ‘Alī Al-Akbar رضي الله عنه and ‘Alī Al-Aṣghar رضي الله عنه. Further in the same room, is the grave of Sayyid Ibrāhīm Ḥijāb رضي الله عنه, son of imam Mūsā Kāẓim رضي الله عنه. Then comes the tomb of Qāsim ibn Ḥasan رضي الله عنه and some further the graves of 72 martyrs. This place is also known as Ganj-e Shahīdān. ‘Alī ibn imam Mūsā Kāẓim رضي الله عنه is also buried here. The body of Qāsim ibn Ḥasan رضي الله عنه is here, while it is said that his head was buried in Tehran. In this mausoleum is a fortified room, underneath which a basement exists, it resembles a cave. A solid grating is at the entrance with a door attached to it. If this little door is opened, one sees the place where imam Ḥusayn رضي الله عنه died as a martyr. The ground has now raised to the level of the ground, making this place seem lower. There is taken good care to maintain this so that one is able to visit this. After a long walk one can find the place where ‘Abbās ‘Alamdār رضي الله عنه died as a martyr and where he is buried. The dome of this grave is very large and the walls are lined with glass. On the border of Karbalā’ there is a lake on a distance of 72 kilometres. On a distance of three kilometres from

Karbalā’ there is an unpaved road to the grave of Ḥurr ibn Yazīd Riyāḥī. Here also is a beautiful dome. In the tomb there hang pictures. In one is shown Ḥurr ibn Yazīd repentance to imam Ḥusayn رضي الله عنه, whereby the hands of imam Ḥusayn رضي الله عنه rest on the head of Ḥurr ibn Yazīd to comfort him. In the other is a scene of a battle. Ḥurr ibn Yazīd is depicted as a rider, that has trampled the corpses of the army of Yazīd and around him are lying chopped off heads.

After my inquiries I came to know that Karbalā’ was also inhabited by several hundred Sunnis. They have their own mosque and follow predominantly the Mālikī legal school. Further appeared by asking that there exists no friction between Sunnis and Shi‘ites. Both groups live independently of each other and do their own religious duties. The watermelons from this town are very tasty, while the galia melons are very sweet. They look elongated. The market is very busy and contains many stalls. The money changers also have their own place. Here there is also a train station, where the trains leaves. The trains come from Khānaqīn, at the border of Iran. They leave from Baghdad, to Karbalā’ and next to Baṣrah.

Najaf Ashraf

‘Allāmah Muḥammad Iqbāl has written exquisitely the following about Najaf Ashraf in one of his poems: *“Western science could not even charm me. (Because) the dust of Madinah Munawwarah and Najaf Ashraf serve me as Kohl (antimony)!”* In another line is stated that a beloved asks his lover: “You have seen many cities. What city is your favourite one?” The lover replies: “The city that is inhabited by my beloved!” With Madīnah (the city) is meant Madīnat un-Nabī, the city of the Holy Prophet ﷺ. This is also called respectful Madīnah Munawwarah, the enlightened city. Najaf is similarly referred to respectfully with Najaf Ashraf, the most noble or the Holy Najaf.

In Najaf Ashraf is located (as supposed by the majority, despite lack of solid evidences) the holy grave of the fourth Caliph Hazrat ‘Alī al-Murtazā رضي الله عنه. The green dome is already visible from afar. Here is also a beautiful roofed market. The grave of Hazrat ‘Alī رضي الله عنه is richly decorated and beautifully built. It is located in a green grating. There are many hundreds of pounds of gold used on his grave. The silver that is used here, on the contrary, is incredibly much. Around this holy grave the city Najaf actually has come into existence. The nearby cemetery is very large, due to the fact that the corpses of many rich Shi‘ites from other countries are transferred to be buried here.

Kūfah is located near Najaf Ashraf. It is a region with a fertile and green landscape. Everywhere the foliage and the greenery of the fields are seen. At the border of Kūfah is a very big mosque. In the middle to the front of the wall is a very beautiful Miḥrāb (praying niche), which is well locked by a golden grating. Here is the place where Hazrat ‘Alī Al-Murtazā ﵁ was murdered by the unfortunate ‘Abdur Raḥmān ibn Muljam, a Kharijite, who gave him a mortal blow with his sword. By these serious injuries Hazrat ‘Alī Al-Murtazā ﵁ died on the 21 or 19 of Ramaḍān in 40 A.H. (28 January 661 A.C.) as a martyr. The mosque has a spacious courtyard with four niches for the prayers. These are called the four Muṣallās, praying rugs. Their names are Muṣallā Jibrīl, Muṣallā Ādam, Muṣallā Zaynul ‘Ābidīn and Muṣallā Khiḍr (Khizr ﵇).

About the origin of these designations, there are many strange and peculiar transmissions. So, I was told about Muṣallā Jibrīl that here once sat a big crowd around Hazrat ‘Alī Al-Murtazā ﵁. He said: “While I sit here, the deepest level of the earth and the highest heavens are visible for me. The knowledge of this is at my disposal!” Among the attendants was also Shimr ibn Dhil-Jawshan, who asked him: “Tell me then how many grey hair is on my head?” He answered: “There are thirty-one grey hair and below each hair is hidden disbelief and hypocrisy!” Another person present asked him: “Tell me where Jibrīl ﵇ (the Angel Gabriel ﵇) is now?” Hazrat ‘Alī Al- Murtazā ﵁ went for a little while into the state of Murāqabah (deep meditation), then he replied: “He is not in the heavens nor in the earth, and also not in his place of staying, Sidrat ul-Muntahā (the lotus tree as a boundary of the universe). He is in no other corner of the world, except in this crowd. Oh questioner, he can be only you, who in human disguise is here present in front of us!” Since then, this place was known as Muṣallā Jibrīl ﵇.

Except the four praying places mentioned, there are two others. One is called Dār al-Qaḍā’, because here Hazrat ‘Alī Al-Murtazā ﵁ passed his sentences and the other is called Maḥkamah, where he issued his orders. According to some folktales is said that here would exist the graves of the Prophets Nūḥ and Ādam, peace be upon them both. Under the courtyard is a big cave that is surrounded by dense shrubs. In order to go down, there are stairs. It is told that this is the underground oven or pit of the Prophet Nūḥ ﵇, peace be upon him. This overflowed with water as a sign that the great flood would start.

On the eastern wall of the mosque is a big room. Here is a green dome, around which is a grating containing the holy grave of imam Muslim ﵀. On the western side there is also an edifice with a green dome. Below this the grave of Hāni’ ibn ‘Urwah ﵀ is to be found. This

is the very person who, after the inhabitants of Kūfah had proven their infidelity, offered imam Muslim protection in his house, where he himself died as a martyr. Next to this room there is a room where is the grave of ibn Mukhtār ibn ‘Ubayd. This was the person who after the tragedy of Karbalā’ used to stir up the enthusiasm of the Shi‘ite group. He provoked them to avenge the injustice that was done to imam Ḥusayn رضي الله عنه, and called hence to prosecute the followers of Yazīd. He let Ibn Ziyād be executed but claimed afterwards to be a prophet himself. He was executed by the Umayyad ruler ‘Abdul Malik ibn Marwān. In this way he died as an apostate of Islam, while the Shi‘ites because of the hostility towards Yazīd pay homage to him. A little further is the Dār ul-Qaḍā’, where the severed head of imam Ḥusayn رضي الله عنه was shown to Ibn Ziyād. The head of Ibn Ziyād was then brought here for Mukhtār ibn ‘Ubayd and afterwards the chopped head of Mukhtār ibn ‘Ubayd was presented to ‘Abdul Malik. The Umayyad ruler ‘Abdul Malik let demolish this building because he considered it as a spot of misfortunes. This is now an abandoned place, without any sign.

Nowadays the oldest part of Kūfah is a kind of village. On the way back to Baghdad, one arrives on the banks of the Euphrates in a place, about which is known that on this place a big fish (whale) vomited from his belly the Prophet Yūnus عليه السلام (Jonas, peace be upon him). Later we came across Ḥillah. Here is a beautiful bridge. After the main road comes at a distance an unpaved road, which runs parallel to the banks of the Euphrates. Next to this there is a little place called Maqām Ayyūb عليه السلام. Here stands a dome. Below lies the grave of the wife of the Prophet Ayyūb عليه السلام, (the biblical Job) Raḥīmah. It is surrounded by a grating. Next to it there is a veranda, where a supervisor resides. Behind, there are two water sources which now look like water wells.

Here there are two bathrooms and toilets. One is for men and the other for ladies. About the room, that is here, is told that the Prophet Ayyūb عليه السلام, during his illness spent time in this location. His wife Raḥīmah continued serving him gratefully and loyally. The two water sources would have arisen by rubbing of his heels on the ground. This event has been referred in the Holy Qur’ān: *“Stamp with your feet (on the ground). This is refreshing to wash (for Ghusl) and to drink (from it).* (38:42) The one source is meant to wash and the other to drink. Many sick people come here or are brought here. The water that is drunk, is fresh and sweet. Around this are some date palms. About an old date palm here is said, that this is from the time of the Prophet Ayyūb عليه السلام, peace be upon him. The people take the palm fibres from it and put this under a bandage for healing.

There is also a train station in Ḥillah. This is for the transit from Baghdad to Basrah. At a certain distance from Ḥillah on an unpaved road, there is the place where once was the city of Babylonia. This was also the seat of Namrūd. He prepared a huge fire on this spot for the Prophet Ibrāhīm عليه السلام (Abraham, peace be upon him) to throw him in it. This fire, however, changed for him into a beautiful flower garden. This place is abandoned and one finds here and there some ruins, each of those have their own history.

The following should not be remain unmentioned: the road between Karbalā' and Najaf Ashraf is completely uninhabited. At the border of Najaf Ashraf exists an ancient vast cemetery. The graves are covered with piles of stone. Over two graves are built two green little domes. This would represent according to folk tales, the graves of the Prophets, Ṣāliḥ and Hūd, peace be upon both of them. In this cemetery there is the Holy grave of a well-known Ṣaḥābī, Abū Mūsā al-Ash'arī رضي الله عنه.

In Basrah

The city of Basrah is very far away from Baghdad. From Basrah one finds after two hours travel the checkpoint of Ṣafwān, that indicates the border of Iraq with Kuwait. It was in Basrah where "the battle of the camel" took place. Insurgents had incited this fight between Sayyidah 'Ā'ishah رضي الله عنها, the youngest wife of the Holy Prophet ﷺ and Hazrat 'Alī ibn Abī Ṭālib رضي الله عنه. For this reason, there are also graves of the Ṣaḥābah رضي الله عنهم. On the road to Basrah there is a very rugged and dangerous sand desert. Here is extracted a lot of oil. A network of pipelines is spread on the ground. This is also the place where the two rivers Tigris and Euphrates meet and together flow in the Persian Gulf. Basrah is a very crucial and significant harbour city. Many cargo ships from all over the world moor here. These goods are unloaded and loaded here for a part also. There are many important grave sites in Basrah, for us each place is touching and bring along many blessings. A number is listed below:

1. ***The holy grave of Ṭalḥah ibn 'Ubaydillāh*** رضي الله عنه. It is located at a certain distance in the southern direction. On a rocky plain there is a damaged dome, below it his burial place looks like a dilapidated edifice. Maybe this is because it has for a long time not been maintained. Around the grave are palms mats and one can also conclude that the cleaning here is done not regularly. The grave is very long and high, which in itself is quite remarkable. The paint of the grave is peeled off on many places.

2. ***The holy grave of Zubayr ibn Al-‘Awwām* رضي الله عنه.** At more than one and a half kilometres from the grave of Ṭalḥah رضي الله عنه, there comes a city quarter called Shaybah. Here is a great mosque and in south-westerly direction of this is the grave of Zubayr رضي الله عنه. On the tomb is a large cloth with a wooden grating around it. For visitors, there are also carpets. These are regularly cleaned. Both the Holy Prophet ﷺ, and Zubayr رضي الله عنه are sons-in-law of Abū Bakr Aṣ-Ṣiddīq رضي الله عنه. Zubayr رضي الله عنه was married to his eldest daughter Asmā’ رضي الله عنها and the Holy Prophet ﷺ with his youngest daughter Sayyidah ‘Ā’ishah رضي الله عنها. From the marriage of Zubayr رضي الله عنه and Asmā’ رضي الله عنها came ‘Abdullāh ibn Zubayr رضي الله عنه. During “the battle of the camel” both Ṭalḥah رضي الله عنه and Zubayr رضي الله عنه died as martyrs. Both were at first sympathizers of Sayyidah ‘Ā’ishah Aṣ-Ṣiddīqah رضي الله عنها. Both Ṣaḥābis belong to the ‘Asharah Mubashsharah, “the ten promised ones for the paradise”, about which they were informed already during their lifetime by the Holy Prophet ﷺ.
3. ***The holy grave of ‘Uqbah ibn Ghazwān* رضي الله عنه.** It is located close to the tomb of Zubayr ibn Al-‘Awwām رضي الله عنه in the same great mosque. There is made a glass window through which the grave can be seen clearly.
4. ***The holy grave of Ḥasan Al-Baṣarī (Baṣrī)* رضي الله عنه.** This eminent saint has a very high status among the Tābi‘īn, the generation after the Ṣaḥābah رضي الله عنهم. He is the spiritual successor of Hazrat ‘Alī رضي الله عنه, to whom three Orders, the Qādiriyah, the Chishtiyah and the Suhrawardiyah come together. He was a spiritually perfect master and at the same time a great scholar with a practical impact. His holy grave is found in a cemetery near Hazrat Zubayr رضي الله عنه. A dome stands above the tomb with carpets spread around it.
5. ***The holy grave of Muḥammad ibn Sirīn* رحمة الله عليه.** He is one of the teachers of the Ḥadīth collectors, imam Bukhārī رحمة الله عليه and imam Muslim رحمة الله عليه. He is well-known for his interpretations of dreams (Ta‘bīr ur-Ru’yā).

✯ The holy grave of the female saint and mystic ***Rābi‘ah Al-Baṣariyah Al-‘Adawiyah*** رحمة الله عليها lies actually not in Basrah, but in Baghdad.

Already has been mentioned that in Basrah the two rivers Tigris and Euphrates meet each other. The city lies more than 100 kms away from the Persian Gulf and adjacent to a location which is called Shaṭṭ al-Baḥr (and also Shaṭṭ al-‘Arab). Here are many motor vehicles ready to make a trip to the beach for a fee. Comment: the first three shrines unfortunately are severely damaged by bombs in the summer of 2007.

On the return of his journey of his third visit to Baghdad in February 2000, Hazrat Qiblah Pīr Sāhib got the opportunity to be acquainted briefly with Istanbul in Turkey. He tells that, despite the tight time, it appeared for him a very favourable time. He could visit in this way the holy grave of the well-known Ṣaḥābī Abū Ayyūb Al-Anṣārī ﵁ and the mosque that is named after him.

Acquired impressions during the trip to Iraq

I have already mentioned that the first travel to Iraq happened while attending the Al-Aqṣā Conference. However, for years I had great desire to go here, what also finally came out to be true. Iraq is a country with great turnings in the history and that keeps requiring the high price of many lives. May Allāh ﷻ protect this country! In it there are many divisions and too much blood spelt.

Participating in the Al-Aqṣā conference has taught me a lot. The most important issue discussed was that the problem of the Muslims comprised not so much the lack of material resources, but their pure laxity. Israel represents in fact nothing compared to them. The Muslims can prevail the superpowers of the world also today. They have the wealth of oil in their hands and have an own army that not only exists on paper, but it consists of young men full of élan. There may be hundreds of thousands of not practising Muslims with a weak faith, this élan always lived on in themselves. When they are summoned to defend Islam, they join in large numbers in close rows. They are willing to give their lives for this. Condition is that the "caller" has pure intentions and is ensouled with religious higher standards and values.

The Al-Aqṣā conference has strengthened me in my missionary work and provided new insights. During it I met many people who had the same ideas as I and who were looking for a solution to these problems. In particular I spoke to Gilānī Maḥmūd Rāmiz many times. He was a graduate of Oxford University with a great reputation here. After visiting holy graves, I went along to the library of the Ministry of Awqāf (religious affairs). This library is very large and contains quantities of manuscripts. Many rare handwritten copies of the Holy Qur'ān were to be found in it. Books about spiritual teachers of Aleppo and Syria one can find here also. Here I was introduced to the Minister of Awqāf, Sayyid 'Abdullāh. I spoke with him about religious-political topics. About the bad maintenance of the holy graves, I brought this issue to his attention. Also the allowance for students I discussed with him. This allowance was in fact meant for the students themselves, who come from

Pakistan and England to study at universities in Iraq. He promised that this would be better arranged in the future.

In general social life of Iraq western influences more and more are noticeable. Visiting cinemas and night clubs are commonplace. The tradition of dance and music are increasing. On religious-literary field hardly no writers are to be found. This is certainly not a good stimulus. What I especially noticed here, was that India compared with Pakistan, proceeded more propaganda-like. The Indian Rupee is accepted here. Pakistan needs to take more care of this. The Pakistani government must send not only to here, but also to other Arab countries, more resolute and active ambassadors.

A number of issues that I came to know, made me very happy, namely that the fanaticism between Sunnis and Shi'ites here, fortunately, is not so great. In the same way, there is also no tendency to charge each other with heresy between the four Sunni legal schools, the Ḥanafī, the Mālikī, the Shāfi'ī and the Ḥanbalī. I was even more pleased when I saw that in Iraq the Mīlād un-Nabī (birthday of the Holy Prophet ﷺ) was celebrated nationally. Similarly are the Mi'rāj un-Nabī (festival in memory of the heavenly travel of the Holy Prophet ﷺ), the Laylat ul-Barā'ah (the fifteenth night of Sha'bān) and the Laylat ul-Qadr (the twenty-seventh night of Ramaḍān). In addition, the 'Urs (annual commemoration of the day of passing away of a saint) is being held locally under state supervision. The offices of the Ministry of Awqāf provide an active contribution to all these religious celebrations. In the major cities of Iraq there are libraries. In regions where oil is extracted the prices are higher and the residents live in easy circumstances. Generally there is a reasonable standard of living. In these Arabic regions I noticed that the habit of having a beard is very limited or even does not exist at all. Most imams and Khaṭībs (preachers) are beardless and shave themselves smooth for the Friday prayer. Respect for the mosque does not exist here in the extent to which it is common in case of us Muslims in the Indo-Pakistan subcontinent. They walk with shoes on the courtyard of the mosque and pull out their footwear at the carpet only.

Travel to Jordan

So far, Hazrat Qiblah Pīr Sāhib has travelled once to Jordan. The travel to Jordan took place in connection with a conference of Muslim scholars from the various Muslim countries in Iraq. That conference started on six February 1991. Hazrat Qiblah Pīr Sāhib got on this manner acquainted during the conference with many leading scholars.

After that conference Hazrat Qiblah Pīr Sāhib began visiting holy graves and other historical-religious sites in this country.

Hazrat Qiblah Pīr Sāhib wrote down the following in his accounts of this travel: We arrived at Maqām Shu'ayb. Here we saw the grave of the Prophet Shu'ayb عليه السلام. In my mind came the depiction of his people, who frauded in their trade. The Holy Qur'ān has expounded by mentioning this incident the wide-ranging meaning of Ṣalāh (ritual prayer with certain requirements, called Namāz in Persian and Urdu). His people held the same view as today many do, that there is only in private a link between Creator and creature, namely that religion and worldly matters are separated from each other. *'They said: Oh Shu'ayb* (عليه السلام)*, does your Ṣalāh (prayers, way of worship) command that we must leave (forsake) what our ancestors worshipped, or that we (ourselves) are not allowed to do with our wealth (assets) what we want?'* (11:87)

The people of Shu'ayb عليه السلام, peace be upon him, expressed their objections to the true Creator, Allāh ﷻ for worshipping Him in the correct way. They considered this a strange form of worshipping, which prevented them from the idols of their ancestors, while they did deficit to their customers with their weights and measures. They actually wanted to say that he had to worship on his way while they had to do this in their way. This is the case with secularism, in which belief is left behind in the mosque, if one goes outside to the market.

The Prophet Shu'ayb عليه السلام, is according to some scholars supposed to be the father-in-law of Mūsā عليه السلام (Moses, peace be upon him), the biblical Jethro. By having herded the cattle for many years, Allāh سبحانه وتعالى bestowed Musa عليه السلام the high position in the group of determined prophets. 'Allāmah Iqbāl says in one of his poems: 'If one can find a Shu'ayb عليه السلام (true spiritual guide), it is but a few steps from herdsman to the position of Moses عليه السلام in order to communicate with the Creator.'

We saw the ancient ruins in Jordan, where the great Byzantine Empire was established once in the past. *'So learn from this a wise lesson (take a warning), o owners of insight.'* (59:2) We visited the cave of the Aṣ'ḥāb ul-Kahf. These were persons who hid themselves for approximately three hundred years in this famous cave fleeing the tyrannical ruler of that time. Their coins had become even in disuse after awakening of their sleep. It occurred to me that we sincere Muslims are considered as the Aṣ'ḥāb ul-Kahf. We are ridiculed, mocked and humiliated, because we convey the message of more than fourteen hundred years ago. We are treated as foreigners in our own community. With this thought I remembered a transmission of the Holy Prophet ﷺ: *'The Islam began as a stranger (foreigner, poor or*

unknown person) and will return as he had begun; the good news is so to the strangers (poor people or unknown persons).' During this travel I met 'Abdullāh Fāṣil, Dr. Sharīf and 'Adnān.

The capital city of Jordan is 'Ammān. This beautiful city is surrounded by mountains. The inhabitants are friendly and have a good character. The city is situated on high and low plains. The dwellings stand so sometimes high and sometimes low. The Royal Palace and the Ḥusainiyah University deserve seeing. The Palace of King Ḥusain is surrounded by a very large and beautiful garden. The name of the Ḥusainiyah University is related to the blessed name of imam Ḥusayn رضي الله عنه, the son of Hazrat 'Alī رضي الله عنه. This name enjoys great appreciation.

On the border of 'Ammān stands a three-story home. This spacious house is made complete with white and black marble. On the first floor is a school and the upper two floors serve as mosque. For men and women there are separate entrances. The founder of this building is Ḥusayn ibn Ṭalāl. The students have English clothing, similarly the Mu'adhdhin (prayer caller) and the imam (leader in prayer). Generally the call to the prayer and the prayers themselves are performed with uncovered head. The building of the Ḥusainiyah University is completed in 1961.

Most residents of 'Ammān are Muslims, but there live here also Christians. Little further from the Ḥusainiyah university stands a church. The road from 'Ammān to Bayt ul-Muqaddas (Jerusalem) is well paved with asphalt and has been nicely constructed. On either side there are mountains with green plains which extend further. After more than 48 kilometres is a village that is called Nā'ūr. Next is the river Jordan. Over it has been built a beautiful bridge, which connects Jordan and Palestine (now Israel). After crossing this bridge one arrives in Palestine that still looks greener than Jordan. At 55 kilometres from 'Ammān is the Dead Sea. The water is very salty. If one tastes this, it burns on the tongue. By evaporating this water one exploits salt. The plains on the banks resemble fields of salt. Here is produced a lot of salt. Another particularity of the water of the Dead Sea is that one does not drown in it, but one remains floating. Approximately 28 kilometres further away is the Holy grave of the Prophet Mūsā عليه السلام (Moses, peace be upon him). On the door of this grave site a part of a Qur'ān verse has been written: *'Allāh has conversed with Mūsā عليه السلام (Moses, peace be upon him).'* (4:164) This holy grave is managed by Muslims and Jews have no access to it.

Travel to Syria

Hazrat Qiblah Pīr Sāhib has travelled till now once to Syria. This took place in 1991 during his travel from Jordan. Hazrat Qiblah Pīr

Sāhib writes in his travel accounts: After we entered driving across the borders of Syria we saw everywhere green plains which freshened our eyes immediately. The places that we visited there are still greener than those we came across in Jordan and Palestine. Damascus (in Arabic Dimashq) is the capital of Syria, where fruit is sold cheaply everywhere. The loquat from here is very sweet and so tasty. This I had not tasted before. If one takes this in the mouth, it seems as though one drinks a sip of honey, where the pit immediately loosens from the flesh. Also the apples have a different taste. Their smell is like a perfume. They are very soft and very sweet. Apples from Lebanon are well known for this and those of Damascus are equally delicious. Here one generally wears western clothing, while the English language here is not much current. The French calendar is used most commonly. The influence of India here is more evident than Pakistan. The residents are well mannered, but not all of the retailers are to be trusted.

We saw the old part of Damascus. At that time I became a little bit restless. This was not entirely explainable, but I felt suddenly not at ease. It dimmed before my eyes. When I made this known, my travel companion told me that Damascus was the seat of Yazīd, the son of Amīr Mu'āwiyah ؓ. On this spot the cut off head of imam Ḥusayn ؓ and the survivors from the Ahl ul-Bayt ؓ as prisoners were transferred from Karbalā'. The chaste women amongst them were brought here unveiled, whose glimpse even the heaven had not seen. I became aware of this event in my innermost. This explained the reason of my restlessness. The reason why it became dim before my eyes, was the uncovered loose hairs and the suffering of Sayyidah Zaynab ؓ, the sister of imam Ḥusayn ؓ, with her weeping eyes. This was the darkness of a great injustice. This scene came before my eyes, making my tears overpower me. I was pouring in this way tears for a while, till it cleared up like a rain shower. So my inner was purified and my heart became calm again. These tears were paid to the mourning of what on that unfortunate night happened to the Ahl ul-Bayt ؓ. My inner was encouraged and we continued our visit.

If one leaves the city quarter Ṣāliḥiyah, one finds the grave of Khālid Ghauth Dimashqī ؒ. It is located on a high plain in Al-Akrād at Jabal Qāsiyūn (mountain Qasioun). From here one can overlook downwards the whole city Damascus, as if it was on the palm of the hand. The mountain, about which is told that there are buried forty Abdāl (certain spiritual positions or ranks in Islamic mysticism), was also seen. This is also known by the name Koh-e Chehal Abdāl. Khālid Ghauth ؒ is buried here along with his children. Furthermore, there is a mosque

where Dhikr gatherings are held. Every Monday of the week here a Naqshbandi Dhikr (commemoration rituals) takes place under the leadership of Naqshbandī scholars.

In the city quarter Ṣāliḥiyah is located the holy grave of Shaykh Muḥyiddīn Ibn ‘Arabī رحمة الله عليه. He is the famous author of, among other writings Al-Futūḥāt Al-Makkiyah and Fuṣūṣ al-Ḥikam. He has been erroneously described the endless interpreter of the doctrine of Waḥdat al-Wujūd (the oneness of being or rather the oneness of finding). These ideas have gained both popularity in the Oriental and in the Western world. Unfortunately it is a concept that he himself never has used in this exact combination of words! Later scholars have often given it a wrong interpretation according to their superficial views. Around his personality and his works there exist many controversies and a part of the Sunni scholars have even declared him as a non-Muslim, while others consider him a saint. His Holy grave is fenced by a grating and is located in a mosque in a basement. Some little further is the grave of his son Shaykh ‘Abdul Qādir Al-Jazā’irī رحمة الله عليه and next are the graves of ‘Abdul Ghanīy An-Nābulusī رحمة الله عليه and his son Muṣṭafā An-Nābulusī رحمة الله عليه.

In the city quarter Barāmikah is found the grave of Sulṭān Salīm. Next to it begins the old cemetery of Damascus. Here lie the Holy graves of the three daughters of imam Ḥusayn رضي الله عنه: Sayyidah Sakīnah رضي الله عنها, Sayyidah Zaynab رضي الله عنها and Sayyidah Umm Kulthūm رضي الله عنها. When I arrived here, I had to think of Sayyidah Sakīnah رضي الله عنها who kept crying in the prison. I was deeply affected and myself burst out in crying. We performed on this place two Raka‘āt voluntary prayers and read the Fātiḥah. A little further lies the Holy grave of the “prayer caller of the Holy Prophet ﷺ”, Bilāl ibn Rabāḥ رضي الله عنه and that of ‘Abdullāh ibn Ja‘far رضي الله عنه. Opposite this cemetery across the road is the other big cemetery. Here are buried the other members of the Ahl ul-Bayt رضي الله عنهم. There is a large dome over it. We visited the graves of three wives of the Holy Prophet ﷺ. These Ummahāt al-Mu’minīn (Mothers of the Believers) are Ṣafiyyah bint Ḥuyayy رضي الله عنها, Umm Ḥabībah رضي الله عنها and Umm Salamah رضي الله عنها. The graves of the latter two are side by side. We also visited the graves of Umm Kulthūm bint ‘Alī رضي الله عنها, Asmā رضي الله عنها (wife of Ja‘far Aṭ-Ṭayyār رضي الله عنه), Maymūnah bint Ḥasan ibn ‘Alī رضي الله عنها, Ḥamīdah bint Muslim ibn ‘Aqīl رضي الله عنها and Fāṭimah رضي الله عنها (daughter of imam Ḥasan رضي الله عنه). We also visited the grave of the great Muslim hero and conqueror of the Crusades, Salāḥuddīn Al-Ayyūbī رحمة الله عليه (also known in the West as Saladin, the Conqueror). It is regrettable that his descendants could not control his conquered areas.

The holy grave of Sayyidah Zaynab رضي الله عنها is approximately ten kilometres from Damascus. Sayyidah Zaynab رضي الله عنها is the venerable

daughter of Hazrat ‘Alī Al-Murtazā رضي الله عنه and Sayyidah Fāṭimah Az-Zahrā’ رضي الله عنها. On the road one comes across at a certain place a deep pond. Here is a green field where olive trees grow. On the plain of Karbalā’ she said farewell to her dearest ones. She was very self-controlled and extremely patient. She took care that imam Ḥusayn رضي الله عنه ascended his horse and accompanied their looted caravan. After this heart-breaking tragedy she gave very brave her decisive answer to Yazīd. She took also care about the survivors and she kept defying this terrible situation. The holy grave of Sayyidah Zaynab رضي الله عنها is covered with a beautiful large dome. Because of her grave this place is now populated exceedingly. This settlement is called Maḥallah Sibṭiyyah. Probably Sibṭiyyah refers to Sibṭ ar-Rasūl, the descendants of the Holy Prophet ﷺ. Her Holy tomb is fenced by a silver railing. Inside it is richly decorated. Here at any time of the day is a large crowd of visitors. On the doors of this grave site are written salutations of peace to the Ahl ul-Bayt. We performed here voluntary prayers and read the Fātiḥah. Here we let many tears flow freely and let take their own course. At the moment I began to sob, it seemed as if a voice sounded from the grave: *‘Have beautiful Ṣabr (sincere patience or forbearance). And Allāh is to Whom should be, asked for help, whatever you describe Him (call Him by His Holy names).’* (12:18) I was inwardly strengthened again. Someone put his cool hands in my heart and I experienced an enormous serenity. Then we went back to Damascus.

On the road to Damascus we visited the Holy graves of the Ṣaḥābah Miqdād ibn Al-Aswad رضي الله عنه and Ubayy ibn Ka‘b رضي الله عنه. Next we went to the Holy grave of the Ṣaḥābiyah Khawlah bint Al-Azd رضي الله عنها. She is the female person who with a group of other women participated in a field battle during the lifetime of the Holy Prophet ﷺ. This group used to attend the wounded, take care of them and let them have a drink. The Holy Prophet ﷺ had appointed them a fixed place. Ḥassān ibn Thābit رضي الله عنه was appointed to look after them. When a few enemies attacked these ladies, Ḥassān ibn Thābit رضي الله عنه turned out not to be very bold enough to carry out his duty. Khawlah bint Al-Azd رضي الله عنها defended herself with a piece of wood, with which she hit on the head of an infidel so severely that she broke his skull. The rest of the unbelievers fled. When this incident later was told to the Holy Prophet ﷺ he was very happy with her courageous and significant action. Her grave is located on the outskirts of the city.

When entering Damascus we came across the holy grave of Ruqayyah bint Ḥusayn رضي الله عنها. It is a small grave, that is built very nicely. Next we went to the city centre. Here is on the border of the covered market Sūq Ḥamdīyyah, the famous big Umayyad mosque. It is very large and very

spacious. Inside there are very beautiful carpets spread on the ground. Next to the niche there is a room in the mosque with a beautiful dome over it. This represents the Holy grave of the Prophet Yaḥyā (Johannes, a maternal cousin of Jesus, peace be upon both of them). We performed here voluntary prayers and read the Fātiḥah. The grave is approximately 2.5 meters above the ground and covered by a cloth. At the head end is wrapped a green turban on the gravestone. Outside the mosque in the western direction, is the prison where members of the Ahl ul-Bayt were detained after the incident in Karbalā'. Near is also the place where Yazīd hold his court (sessions). It was here where the cut off head of imam Ḥusayn رضي الله عنه was presented before him. In one of the sections of the mosque is buried the head of imam Ḥusayn رضي الله عنه.

Little further of the great Umayyad mosque is the grave of Sulṭān Nūruddīn Zangī. This is the very sultan in whose reign two Christians were engaged in order to dig a tunnel to the Holy grave of the Holy Prophet ﷺ. They wanted to steal the body and show the world that the grave actually is empty. The Holy Prophet ﷺ told this to Sultān Nūruddīn. He arrested the two criminals in a keen way, whereupon he let them execute by hanging. Around the Holy grave he let pour melted lead, for an underground wall to prevent such attempts in the future.

We visited Jāmi' ud-Dardā', a large mosque named after a well-known Ṣaḥābī Abū Dardā' رضي الله عنه (his real name is 'Uwaymir ibn 'Āmir, but he is more famous by his Kunyah). Although it is told that his grave would be here, this is not entirely sure. In any case, there is a mosque that is associated with him. Furthermore in Damascus is the burial place of Yazīd where now someone has built a blast furnace for melting lead. The government buildings of the Umayyad dynasty are now standing as a ruin. We went along to the Holy grave of Amīr Mu'āwiyah رضي الله عنه. This grave is situated on an unpaved place.

We arrived in the city of Homs, where in the city centre in an open place is the Holy grave of Khālid ibn Walīd رضي الله عنه. He was a well-known Ṣaḥābī who was known for his combativeness and leadership during battles. Next to this grave stands a mosque. In a corner of this mosque is the Holy grave of 'Abdullāh ibn 'Umar رضي الله عنه. He was one of the sons of the second Caliph 'Umar ibn Al-Khaṭṭāb رضي الله عنه. Our presence here provided us much blessings and luck.

We saw the grave of Hābil (biblical name Abel). This is about forty kilometres from Damascus on a mountain. At the top of the mountain occurred the death of Hābil, what is considered as the first murder of a man on earth. This was done by his brother Qābil (biblical name Cain). This event is also mentioned in the Holy Qur'ān. On this mountain, as

told previously, are the prayer places of the Chehal Abdāl, the forty Abdāl (certain spiritual positions or ranks in Islamic mysticism).

We also have visited the city of Ḥalab (Aleppo) in the north of Syria. In it is located the Holy grave of the Prophet Zakariyyā ﷺ (Zechariah, peace be upon him). There we read the Fātiḥah. In this city are also the Holy graves of great saints, including Shaykh Mas'ūduddīn Ḥalbī, Shaykh Abul Ḥasan 'Alī Gīlāni, Shaykh Shāh Mīr Gīlānī and Shaykh Shamsuddīn Gīlānī. We too brought a visit to the Holy graves of the Ṣaḥābī Ḥujr ibn 'Adīy and the Tābi'ī Uways Al-Qaranī. May Allāh be well-pleased with all of them.

Travel to Spain

To the Ziyārah travels of Hazrat Qiblah Pīr Sāhib belongs also the travel to Spain, particularly to the southern part of it. These also are referred historically as Andalusia. As noted earlier, his travels can be divided in two parts or categories: the first part is which has the character of an 'Ibādah (worship), such as pilgrimage and visiting graves and the other part which has the objective of missionary work (Tablīgh), such as the guidance of religious institutions and the like. The Ziyārah travels were mainly meant to keep alive the religious historical memories. Both parts will be discussed in this biography respectively after each other.

Hazrat Qiblah Pīr Sāhib undertook from December 1982 to January 1983 the travel to Spain with four people from the Netherlands (Holland), among whom three persons were born in Surinam (Sharief Malgoezar, Rachied Djijawoe and Sharief Pīroe) and one in Pakistan (Ḥāji 'Adālat Khān). On his way to Spain he also visited Belgium and France and returned in a long ride, without visiting anywhere, back again to the Netherlands. Its route ran roughly from Madrid, to Toledo, Córdoba, Seville and Granada.

Al-Andalus (Andalucía) and Spain are in some sense names for the same country, although historians tend to identify with Andalusia the Muslim domination. After the Reconquista (reconquest by Christians), or the expulsion of the "Moors", this territory is called since then Spain. The use of the name Andalusia, of which there exist several etymological explanations, is so justified. Because the fact that the influence of Islam in the later Europe is undeniable. Whenever this subject is discussed, an extensive chapter about this is unavoidable. Andalusia, actually both the southern Spain and Portugal, tells a story from which conclusions can be drawn, which in itself has a number of details about the Muslim history worth to study.

Before the travel accounts of Hazrat Qiblah Pīr Sāhib to Spain are discussed, it seems applicable here to give a brief historical overview of it. This is mainly based on the work of the well-known French sociologist and psychologist Dr. Gustave le Bon, titled “La civilisation des Arabs”. The first edition was published in Paris in 1884. This review is certainly not based on a fanatical attitude of a Christian. Despite this fact it is not right to accuse Dr. Gustave le Bon that he would be prejudiced to the Muslims.

A brief historical overview of Andalusia (Al-Andalus)

The original inhabitants of the Iberian Peninsula (the present-day Spain and Portugal) were the Celts. From them a part moved to here from the present France. They were followed by the Vandals, the Visigoths and the Berbers. Then came the Phoenicians and the Greeks, who were the inhabitants of Carthage (in North Africa) and who conquered this area. They are also called Carthaginians.

Next followed the Punic Wars between the Romans and the Carthaginians. The first war lasted from 264 to 241 B.C. The second war took place from 218 to 201 and the third war was from 149 to 146 B.C. In the third war Carthage was completely destroyed, while the Carthaginians already had lost their grip on Andalusia in the second war. The Romans subsequently ruled over this area until the fifth century of the Christian era. During their rule the cities flourished and many persons appeared who were praised by the Roman people as great personalities. For example was the well-known philosopher Seneca, the teacher of Emperor Nero, born in the fourth century B.C. He had written a lot of books in Latin and was close to monotheism. Lucretius wrote his reflections and Horatius (Horace) was a well-known poet. The Roman Emperors Trajan, Hadrian, Marcus Aurelius and Decius showed their passion for politics. After the decline of the Western Roman Empire the Vandals and the Suevi (Suebi) again got a foothold on the Iberian Peninsula after they had conquered Gaul (modern France). These barbaric peoples already in Andalusia merged rapidly with the Romans. Latin became their language and they converted to Christianity. There were these peoples who still occupied Andalusia, when the Muslims were about to conquer it.

The Muslim Arabs started their offensive in 711 then under the protection of count Julian of Ceuta and the archbishop of Seville. Ṭāriq ibn Ziyād was the leader of an army that consisted of twelve thousand men. This offensive happened at the same place that now bears the

name of this general, namely Gibraltar (Jabal aṭ-Ṭāriq). This place still makes a part of the history of literature in the Islamic past. He ordered to burn the ships literally behind them, so that the hope of a withdrawal or return was impossible. They had certainty that they either would die as martyrs or either would gain victory. 'Allāmah Muḥammad Iqbāl says about this event in a line to justify his act: "He smiled and took the dagger in his hand and said: 'Each country is our country, because each country belongs to Allāh ﷻ (His servants)!'"

The Muslim Arabs were already busy to subdue the African Berber tribes for almost fifty years. They thought that the European inhabitants would prove just alike independent and courageous. The subjects, however, were not satisfied with their rulers. For this reason, Ṭāriq ibn Ziyād could easily overcome them and so enter Andalusia. The climate of this country and the fertility of the soil were quite different than of the Sahara. They continued surpassing their frontiers. Mūsā ibn Nuṣayr too had an army of twenty thousand men under his command, who all met Ṭāriq ibn Ziyād. In such a way they could soon complete their victories. They took major cities like Córdoba, Málaga, Gránada, Toledo and Seville with ease. In those days the agriculture reached its height, to the extent that even a representative of the army in Damascus did the following report at the Umayyad ruler of that time: "Under the sky and on the earth does not own any country the beauty of this country (Andalusia). It is so wonderful like Syria. For its climate it is like Yemen and for its flowers and perfumes like India. For its fertility like Egypt and for his precious steel like China."

The Muslim Arabs treated the peoples of Andalusia likewise with warmth and sympathetic as the inhabitants of Muslim countries. This was at the time very typical. There was no interference in the religious life of the subjected peoples. They were treated equally and fair, what made the Muslim rulers immediately popular. After the victory on Andalusia Mūsā ibn Nuṣayr wanted to march on to the present-day France and Germany, in order to reach Syria via Constantinople (present-day Istanbul). The short-sighted Umayyad ruler unfortunately called him back to Damascus, upon which he could not realise his wish. If his wish would actually have been achieved, then Europe would be saved from the dark ages, in which the Europeans had been for centuries.

The Muslims firstly have ruled over Andalusia more than a century. After their victory they began working to develop this country as high as possible. Barren grounds were made suitable for agriculture. Destroyed villages and towns were populated and trade relations were

established with neighbouring and distant countries. Merchandises from all over the world were exported to Andalusia. The trade flourished, the population increased and there were founded beautiful buildings. There came an unparalleled progress in the field of literature. Books from Greek, Latin and other languages were translated. A Dār ul-'Ulūm (academy or an institution of higher learning) as a centre of knowledge was founded. It was this academy that for a long time spread her light of knowledge and science throughout Europe.

After the Umayyad dynasty was replaced by the Abbasid dynasty, 'Abdur Raḥmān I became ruler over Andalusia. He was a member of the Umayyad dynasty, who broke his links with the Abbasids and established his seat in Córdoba. In 756 Spain witnessed a great flourishing of the Muslim Arabs again, that lasted more than three centuries and at the time Córdoba excelled other cities in scientific respect. The famous mosque of Córdoba was built, which is reckoned to be one of the wonders of the world. There was peace and serenity in Andalusia. The people were happy and the goods of many countries of the world were brought here. The exploitation of the fertile agricultural area reached its summit as if it was spewing gold.

'Abdur Raḥmān I and his successors hardly had to invest money in battles. Andalusia was a cradle of security. Hence, they spent their wealth to develop the country. In this way art and science, including literature got special attention. These sciences reached their summit in fields such as geometry, astronomy, physics, chemistry, medicine and philosophy. A graduate of the University of Córdoba was very highly appreciated throughout the world. Also in the field of art and industry, as well as in trading, Andalusia had a big lead on the rest of those countries. Minerals were mined. Many tools were manufactured. All these tools for irrigation, which occasionally still are found, are a reminder of the Muslim presence. From the ground several crops were harvested. Cane, rice, cotton and different sorts of fruits were to be found in Andalusia. It was in fact a sort of heaven on earth. This knowledge and these skills of the Muslims were applied everywhere. Their nice construction works were unequalled. Not only bridges, hospitals, inns, mosques, but also numerous schools were built.

Córdoba was the impressive centrepiece of Arts and Sciences. It was a centre for trading and a centre of knowledge at the same time. In just a few centuries Muslim Arabs allowed Andalusia to have a civilization of very high level. They made major transformations in material and scientific fields. It became the crown piece of Europe. This transformation was not only limited to scientific and commercial fields, but

also imbued further in morally respect. Brotherhood, human dignity, sympathy, religious tolerance and open-mindedness, likewise equal treatment of believers and followers of other religions. These are a number of vivid examples, which until now serves as a showpiece in the world history. When mosques were founded, there was equally granted permission to build churches publicly. There was also permission to hold church meetings of bishops or synods, so no restricted rules were imposed.

Trading flourished exceedingly in Andalusia, where means of communication and transport were developed further. The roads across the country were improved and they were made safe from robbers. Maritime navigation or shipping also experienced a huge flourishing. In this way the waterways of Europe, Asia and Africa were connected. A long time the Mediterranean Sea remained in the hands of the Muslims. It was, due to the morals of the Muslims that many Christians converted to Islām. This they did without being afraid of something or someone. In their time one knew not even fear, because one lived side by side peacefully. Each ethnic group was independent in professing his faith. The people that has *"there is no compulsion in religion"* (2:256) as their motto and "think yourself and make after that a choice for the straight path," on the basis of *"And We have shown him the two ways (high plateaus)?"* (90:10) and also: *"Verily, We guided him to the way, be he grateful or be he ungrateful."* (76:3). There were no attempts to let someone accept the true faith with the sword, nor was this required. Both for Jews and Christians as for Muslims, the road to development was open in an equal way. Andalusia was the only country in Europe where Jews (because of the persecution of the Catholic Church) could live safely. They came together here in order to have a peaceful living.

Muslims consider barbarity or inhumanity as a coward deed. It is the starting point for non-Muslims that "in love and war everything is allowed". However, the holy Qur'ān declares: *"And commit certainly no crime (hostility) towards a group of people out of resentment (hatred), so that you will offend (prevent you from being just). Act with justice: it leads closer to Taqwā."* (5:8) The Muslims had listed a number of matters for chivalry. According to them someone cannot be called hero or brave, that do not meet at least the following ten conditions:

1. righteousness (honesty);
2. bravery (real courage);
3. good manners (courtesy);
4. ability of composing poetry;
5. eloquence (specialised in rhetoric);
6. physical strength;

7. horsemanship (horse-riding);
8. skills in throwing spears;
9. sword fighting and
10. archery.

The history of Andalusia is full of information which describes this kind of characteristics. This shows that the persons living there indeed had this kind of characteristics. For example is mentioned an incidence in 1139. The ruler of Córdoba once besieged Toledo, where the resident female ruler Berengaria was imprisoned in a citadel. She sent a message through the courier, in which she wrote: "It is not a feature of heroes to attack women!" The Muslim army stopped that siege immediately.

The progress in Andalusia was in fact the progress which was achieved by the Muslims living there. The public benefited and this was at the same time a great development for humanity in many fields. This flourishing could not stand long firm and came to an end. There are many causes for this decline. The most important of these causes was the mutual differences among the Muslims themselves. This unleashed a civil war between the various groups. This is known in the history as the period of the emergence of the Taifas (independent Muslim-ruled principalities).

These civil wars gave the Christians the opportunity to recapture Andalusia. They had hidden themselves in the north. In 1085 the king Alfonso VI of León and Castile was able to assault Andalusia. Here the Muslim domination was weakened. Alfonso VI sought support among the Berbers of Marakesh (Morocco). The Berbers came first as a friend and helper, but soon they wanted to claim the conquests. Among them a bitter struggle took place that resulted in scattering into small kingdoms or city states (the Taifas; in Arabic: Mamālik aṭ-Ṭawā'if). Many Berber dynasties under the Almoravids (Al-Murābiṭūn 1086-1143) and the Almohads (Al-Muwaḥḥidūn 1146-1275) became here successively the predominant rulers. The Christians got influence and could occupy these states one by one. At the end of the thirteenth century only Gránada remained for the Muslims. The king of Aragon Ferdinand married the queen of Castile, Isabella. In this way they were able to expand their territory. In 1492 they besieged Gránada, which was the last stronghold of the Muslims occupied by them and that meant the end of the golden era of Andalusia. The existence of Andalusia was terminated and Spain thus came into existence. With this destruction started the persecutions against Muslims, of which the poet Ibn Badrūn in his poems is complaining: "The glory has perished and lost and the realm was looted. Wild animals have ransacked the

humanity. A population has come that is worse than wild animals. Oh shameless heaven, why you did not fall down into pieces on the ground? Oh merciless land, why aren't you ruptured?"

'Allāmah Muḥammad Iqbāl has said mourning about the seizure of Gránada in his poems: *"When the sky destroyed Gránada, the heart of Ibn Badrūn made unhappy his complaint."* Ferdinand promised the Muslims freedom in their language and religious practice, but in 1499 the repression began (with the full support of the pope) against Muslims in all severity. The purpose of this oppressor was to exterminate anyone who called himself Muslim in the Iberian Peninsula. Within a century this became a fact. The most inhuman atrocities and torture were used against the Muslims, that even the devil would be astonished.

In the beginning the Muslims were converted to Christianity under duress. They are well-known later by the name Moriscos. Immediately after this enforced conversion were introduced the infamous courts of the Inquisition in 1400. They were tortured severely to become Christians with the pretext that they themselves were Christians. They were so executed according to their "holy religious justice", whereby they were condemned to the stake as much as possible. This court let burn to death three thousand Muslims alive in 1481. Afterwards this was supposed to be a slow procedure, which made difficult to put hundreds of thousands of people at once on a pyre. They came up with another solution to purify the Iberian Peninsula from Muslims. The archbishop of Toledo, which was at the head of these courts, decided that all Muslims who still would not convert to Christianity should be executed, without any mercy. Even women and children had to be killed. A monk named Jaime Bléda said that it was uncertain if the converted Muslims actually had become convincing Christians. For this reason it was "justified" in order to kill them. On the Judgment Day God would decide Himself who will go or not to heaven or hell. Although this decision was accepted unanimously by all heads of the church, the regime supposed that perhaps the Muslims could not endure this collective persecution. In 1610 was publicly announced that all Muslims had to leave the Iberian Peninsula. The monk Bléda has declared proudly that among the Muslims who were deported, three quarter were killed on their road. This was a large group consisting of one hundred forty thousand people, who were on their way to Africa. One hundred thousand were massacred on the road. Most historians estimate that from the reconquest of Ferdinand to the definitive departure of the Muslims three million of them were driven out from the country. The number of murdered Muslims is not included here. Not only the

Muslims were driven out, but at the same time also their knowledge and science was banned out. The same courts also eliminated all Christians, who had learned something from the Muslims and spoke about justice.

The expulsion of Muslims from Andalusia, what once was a paragon of advanced civilization for that age, resulted in a dark cave that bore the name Spain and was bleeding to death. The flourishing agriculture went backwards, the market was destroyed and the population of cities and other settlements decreased. Gustave le Bon writes that in the time of the Muslims Toledo counted two million inhabitants and now (in his time: the nineteenth century A.C.) just seventeen thousand. Córdoba where once a million inhabitants lived, now lived forty and two thousand. This is the case with large cities. The existence of smaller cities as well has ceased to be.

During the reign of Ferdinand, the archbishop was Jiménez, who after the conquest of Gránada, let burn down the present Muslim library there. In it there were more than eighty thousand handwritten books (manuscripts). He thought that he wiped out Muslims from the earth, but this narrow-minded person essentially put out the light of prosperity in Spain. The light of progress and prosperity, the initiators of it were the Muslims, was thus extinguished by themselves. All centres of art and industry, knowledge and science, trade and craft industries, that once were owned by Muslims were eradicated by these fanatical Christians. They also ensured that all Christians of the next generations disliked Muslims and their religion. They wanted to annihilate the traces of their influence, which were clearly noticeable everywhere. The control over all their resources were taken over and the Muslims were either massacred or expelled from the country.

After the expulsion, or actually the deportation, of the Muslims from Andalusia soon came a decay in many fields, such as art and science, agriculture and trade. By the abrupt disappearance of numerous facilities, there also came a decline in the livelihood. Estates and fields were no longer maintained or cultivated as before, making them often laid fallow. By the disappearance of industry and craft cities shrank. According to Gustave le Bon the number of residents of Madrid decreased from 400,000 to 200,000. Sevilla, where once stood fourteen hundred factories and provided one hundred and thirty thousand persons their family for living, drove back to three hundred. This had the consequence that the total population was reduced to a quarter.

In Toledo, where fifty clothing factories were, now just thirteen remained. The factories where silk clothes were created and where forty thousand people worked, were closed entirely. This was the situation

everywhere in the whole country. Other big cities, such as Córdoba, Segovia and Burgos were almost abandoned. Some crafts that after the disappearance of the Muslims were left, also disappeared gradually. Industry deteriorated enormously to such an extent that when in the first half of the eighteenth century clothing factories were founded in Segovia, clothing materials from the Netherlands had to be imported here. How this land could be controlled in economic terms and how religious fanaticism could be kept running this? This fanaticism was the evil that led to decay and damnation. As a result, Spain had to call assistance from other countries. The French, Italians and Germans had to ensure its rebuilding in both socially and economically fields. This expertise was brought in this way from abroad a few times. Since when is it possible to bring alive such dead ones, that again Spain becomes as Andalusia? Andalusia remained inhabited but knew no real people. Science no longer existed, only Christian books. Despite the many attempts to restore the old glory of this country, such efforts were still to no benefit.

A well-known English historian Henry Thomas Buckle in his book History of Civilization in England, volume 2, additionally emphasized the above fact: "Spain sleeps on, untroubled, unheeding, impassive, receiving no impressions from the rest of the world, and making no impressions upon it. There she lies, at the further extremity of the Continent, a huge and torpid mass, the sole representative now remaining of the feelings and knowledge of the Middle Ages. And, what is the worst symptom of all, she is satisfied with her own condition. Though she is the most backward country in Europe, she believes herself to be the foremost. She is proud of everything of which she should be ashamed. She is proud of the antiquity of her opinions; proud of her orthodoxy; proud of the strength of her faith; proud of her immeasurable and childish credulity; proud of her unwillingness to amend either her creed or her customs; proud of her hatred of heretics, and proud of the undying vigilance with which she has baffled their efforts to obtain a full and legal establishment on her soil."

Andalusia is in short a tragic case, particularly for the Muslims who have known and described their bloom and decline. They have discussed the reasons for their downfall and told who those Muslims were and what has happened to them. Hazrat Qiblah Pīr Sāhib visited Spain for this extraordinary history to perceive this with his own eyes. In order to understand something of this historical background, this review is included, so that the reader will appreciate better the travel accounts of Hazrat Qiblah Pīr Sāhib to Spain, by placing them in the appropriate context.

‘Allāmah Muḥammad Iqbāl رحمۃ اللہ علیہ (1877-1938) has given in his volume of poems “Bāl-e Jibrīl” (the feathers of the Angel Gabriel علیہ السلام) an excellent description about the famous mosque of Córdoba. The metre and the rhythm of this poem is such, similarly the sounds chosen so sensitive that the atmosphere of it is evoked very striking. Each word and the combination of lines, are so masterfully displayed that the situation of Córdoba begins to live before the eyes of the readers. It is unknown in what moments he composed these verses, but there can be assumed with certainty that he was after this no longer able to produce something like that. ‘Allāmah Iqbāl has, as “spiritual father” of Pakistan, introduced the Indo-Pakistan subcontinent Andalusia in this way in a renewed perspective. Most books on this topic in Urdu, only were written at length after this. This travel of Hazrat Qiblah Pīr Sāhib shows many similarities with that of ‘Allāmah Iqbāl رحمۃ اللہ علیہ. For this reason, it seems very convenient to depict something about ‘Allāmah Iqbāl himself and his familiarity with this subject.

The last travel abroad that ‘Allāmah Iqbāl undertook in his life, was to Spain. This happened in January 1933 in which he arrived in Madrid via Paris. He was invited by professor Miguel Asín Palacios to deliver here a number of guest lectures. This professor had written a book in which he disclosed that Dante for his Divina Commedia was inspired by the heavenly travel of the Holy Prophet ﷺ. Also another book about Islam he had published, in which he proved the great influence of Muḥyiddīn Ibn ‘Arabī رحمۃ اللہ علیہ. Previously ‘Allāmah Iqbāl had the desire to go to Spain from Lahore. The invitation of professor Paleikos (Palacios) had reassured him more in this. In Madrid he became acquainted with the Minister of Education and met the well-known researcher Maḥmūd Khiḍrī, who was busy with his dissertation on the sciences of Fiqh. ‘Allāmah Iqbāl gave lectures in the various faculties of the University of Madrid regarding “Spain and the Muslim philosophy”.

The travel to Spain of ‘Allāmah Iqbāl lasted three weeks, in which he saw the famous cities, such as Córdoba, Gránada, Sevilla and Toledo. From all the buildings that drew his greatest attention was the mosque of Córdoba. This had made a very deep impression on him. On his visit to this famous mosque are many interesting versions, which sometimes contradict each other. A brief summary of this, as a kind of careful conclusion, by Dr. Javed Iqbāl, the son of ‘Allāmah Iqbāl, is given as follows: “‘Allāmah Iqbāl went with special permission along with the Board of the Museum of Antiquities, to the mosque of

Córdoba to perform there the prayer. That is why he had a prayer rug. It is also certainly possible that he had this usually with him during his stay in Madrid arranged via professor Paleikos or by the Minister of Education. A photographer was there also, who while he was praying and afterwards in the mosque then took pictures of him. These photos have been published in newspapers and magazines, which were appreciated greatly by the public."

Hazrat Qiblah Pīr Sāhib commences his own travel account to Spain: After I had read the poem of 'Allāmah Iqbāl about the mosque of Córdoba and had given this a place in my innermost, I prayed to Allāh سبحانه وتعالى. I asked Him to bestow a poor student like me, this luck to see this Islamic civilization that once was a masterpiece of the religion, so that I should be inwardly enriched. Allāh ﷻ, accepted my humble supplication. The Holy cities Makkah Mukarramah and Madīnah Munawwarah (Al-Ḥaramain ash-Sharīfain) I had now visited three times. In 1982 this wish came true.

My journey to Spain began on 27 December 1982. Already a long time I had the great desire to visit the mosque of Córdoba and sitting there to experience what had happened to 'Allāmah Iqbāl. I also thought to read his poems on the very place in order to taste something of that atmosphere. His intense experience made others aware of the need to visit this extraordinary mosque. He had recommended this approach to a Muslim scholar, Maulana Ghulām Rasūl Mehr: "Make sure to visit Córdoba before you die!" To his son, he had sent a postcard with a picture of Córdoba, on which he wrote: "I am grateful to Allāh ﷿ that I am still alive to see this mosque. This is one of the most beautiful mosques in the world. May Allāh ﷻ enable you, that when you are grown-up, you may enlighten your eyes with the light (splendour) of this building!" The main purpose of my travel to Spain was to view the mosque of Córdoba with the eye of the heart, as well as to listen to the advisory voice of the walls, that for centuries has been the sacred heritage and what these walls have embraced (kept safe).

The Córdoba mosque was founded by the Umayyad ruler 'Abdur Raḥmān I in 780. This building after Al-Ḥaramain ash-Sharīfain (the two Holy Mosques in Mecca Mukarramah and Madīnah Munawwarah) was reckoned to be one of the most respected and important mosques. This ruler intended for this building to be inspired by all architectural beauties of that time. It had to combine Roman, Persian, Gothic and Islamic architecture from Damascus and Baghdad. It had to incorporate all pomp and splendour whereby the most beautiful praying houses from the ancient times would fade away. All architectural high achievements

are indeed brought together in this building. The minaret was measured from the ground more than sixty-five metres high. Under the dome was a decorated edge made by wood carving. The roof rested on 1093 columns of different colours of marble. Such a column relied on square planes (lozenges) and under each plane there were five pillars. In the length there were nineteen in the corridors and in the width eighty-three. The southern part of the mosque is located along the Guadalquivir (from Arabic: Al-Wādī al-Kabīr, the Great River-bed). This is the same river which ‘Allāmah Iqbāl mentions in his poem: “The Great River that flows along your shores, where someone is dreaming about another time.” On the southern wall there were nineteen doors. These were equipped with fine decorated bronze plates. On the middle doors were affixed instead of bronze, gold leaf. In the same way these doors were made on the eastern and western walls, each consisting of nine doors.

The roofing of the mosque was supported by pillars, that were arranged in such a way, that parallel with these long corridors arose. On these columns horseshoe shaped arches were constructed. The roof measured nine metres high from the ground and unlike Gothic churches, by the casting of light, looked not being gloomy. The architectural beauty of this mosque surpassed in short the other buildings of its time. This building gave a renewed look, through which this representation as the mosque of Córdoba is one of the curiosities and many are still highly impressed by it.

When the Christians captured the mosque of Córdoba, the mosque of Andalusia could not be spared. There were built numerous little chapels on many places by them in the colonnades. Despite the world-wide protest from the side of the Christians this mosque was not removed entirely. The best part of the mosque is the part where is the Miḥrāb (prayer niche). This, together with the belonging columns is covered with gold. Fortunately, it is now still undamaged and in the same condition.

Outside the mosque stands the beautiful and only minaret which was meant for the Adhān (call to prayer). Now there hangs on it a large bell, which is chimed according to the Roman-Catholic tradition at regular times and days. The mosque was in the past times, like other mosques, supplied with traditional lighting. Every year approximately nine thousand litres of oil were consumed, for burning candlewax more than 105 kilos and 25 kilos of candle-wicks was lit. Unfortunately, this space now, as in Christian churches in those days, is shrouded in darkness. Inside sounds the groaning of organ music, that is terrible to hear in this abandoned place. If one sees this in the evening and the

bells are chiming, this looks like a place of disaster. The mosque of Córdoba is a building complex that is situated on 48 hectares of land.

The earlier mentioned facts are included in history books, while another part of details can be seen by the naked eye. The visitors are often stirred by looking at just a destroyed building. Those who have studied something of this history, let flow some tears or take a deep sigh. They continue their visit to see more ruins and let again flow some tears.

However, there exists another mosque in Córdoba that is found in that environment and is in its original state. This is only perceptible in the hearts of those who have insight. This endearing description is found in the poems of ‘Allāmah Iqbāl, that I was rereading sitting on the floor of the mosque. I sat a long time on the ground of the mosque, where each line appealed to me deeply infusing. The supervisors of the mosque were very fanatical and strict people. They looked at each of us with disapproving and deadly glares, as if we were poisoning secretly this space. Our breath caused sparks, in an atmosphere where the sound of their organs and their bells spread as a mocking laughter. At last we left this space which annoyed and saddened us. We met a newly converted Muslim, with the name ‘Abdul Mālik. He was a very kind and an understanding person. He was proud of the fact that Allāh ﷻ had accepted him in His true religion. Brother ‘Abdul Mālik brought us to a religious centre that was financed by the Saudi regime. Here we also met a Pakistani brother, ‘Alī Gulnār and two others of whom I forgot the names.

The Spanish Government now begins to pay some more attention to these monuments. Sunday one can enter here without a ticket, while on other days this turns out by paying a fee. Next to the Islamic Centre the Saudi Government has purchased a piece of land. In it (at that time) did not start the construction of a mosque. In the city of Córdoba also exist a few praying places belonging to the Aḥmadis (properly to be called Ghulām Aḥmadis), better known as Mirzais. We spent the night in the Islamic Centre next to the purchased piece of ground. This place is used as a mosque. We were told that the imam of this mosque was in prison due to a case of fraud. The person who replaced him to lead the prayer, is not present regularly. Today he also remained absent during the Fajr prayer. I also met a number of persons of the Tablīghī Jamā‘at in this Islamic Centre. A small library existed also here and it was filled with Wahhābī books. The next day we spent together with ‘Alī Gulnār visiting the mosque of Córdoba again. The same sad mood and emotion overcame us, what we had previously experienced the day before.

We also saw the other ruins in Córdoba and surroundings. It put us more at ease. Luck has departed undoubtedly from us and fate has made victim of us in many difficulties. The territory of Andalusia will also now still be shrouded in mourning and will lament about what it has lost once. The visitors will go with this impression, that Andalusia has been deprived of Muslims, has lost her luck and has been separated of that successful past.

The castle Zahrā of Córdoba

After a few kilometres one will find next to Córdoba Alcázar (in Arabic it is known as Al-Qaṣr). This was once the glorious castle of ‘Abdur Raḥmān I, that now only is a ruin. It was built on the foundation of the fortress of the Visigoths. What represented this fascinating castle actually? Details about it can be found in the history books. Perhaps the brief description by Girault de Prangey, quoted by Gustave le Bon, can give some more clues.

This building contained 4300 columns of precious marble, that were cut very skilfully. The vestibules were paved with marble in a diamond-shaped pattern. Thousands of types of decorations were made herein. The walls were worked up with the hand also on an extraordinary way. Here were seen floral motifs in all sorts of colours. The ceiling was a combination of gold and copper in converging green colours. The planes and beams were made of cedar wood. Flowers were shaped in it on a handicraft manner. Here and there in the castle were squirting fountains, from which fine droplets fell down diffracted by light in many colours in water basins. The vestibule that was called Qaṣr al-Khalīfah (the big room of the so-called caliph), had a water basin of jasper. On it sat a golden crane, a piece of craftsmanship from Constantinople. In the front of the castle there were very nice and delightful gardens. Here stood all sorts of trees full of blossoms. The middle of the large garden belonging to the ruler was on the same level of the castle. The columns were of white marble with on the top gold edges. In the middle of the throne room was the famous water basin of porphyry. This was instead of water filled with mercury. In a very special way this gave a beautiful look by the reflection of the sun’s rays. In one of those gardens was housed also the royal Ḥammām (bathhouse), where different types of beautiful carpets were spread out. In these were made true to nature flowers and birds skilfully.

The white marble was imported from Almeria and pink and green of Carthage and Tunis. The gold work was brought from Syria. On the

fountains were images of people, that were created by the famous sculptor Aḥmad Yūnānī. In the apartment of the supposed caliph (Muslim ruler) were on both sides each eight entrances. These doors had niches that were made of ivory and ebony. They were also decorated with golden niches, which were supported by pillars of all kinds of coloured marble and crystal.

Ibn Ḥayyān also gave such descriptions of the castle of Córdoba. Now here are only ruins to be perceived. To visit this, one must even pay entrance fee to the Spanish Government. The supervisor of this place was a woman who had many dogs. These dogs were of different breeds and considered these ruins as their playground.

It is the divine all-powerfulness that there is now only a heap of ruins. These were once the castles and palaces where the sunlight respectfully entered and where the wind blew gently in order that the peace of a lovely person would not be disturbed. These remnants attest to the everlasting divine glory, which at every step inspire us with awe. Imbued with this experience, I performed on the spot a few voluntary prayers. There were also other visitors and tourists who stood still for a moment and were surprised seeing me to pray. I told them after finishing the prayer through the Salām (greeting of peace) the following: "This is the situation of the descendants of the ancestors that have lost their heritage. Why do you look so surprised? I am one of the descendants of that wonderful generation. I stroll around to view this heritage now." I let go a few tears and took out of sadness a deep sigh.

The castle La Giralda in Sevilla

We first visited Toledo, where now still stands a city wall and a large tower, that once were built by Muslims. The places Bāb As-Sahl (Puerte de Bisagra) and Bāb ash-Shams (Puerte del Sol) are still there and are originally from the ninth and tenth century respectively. The oldest Arab edifice in Seville, further in the south, is a tower, which (now) is called La Giralda. This is built from red bricks and is a beautiful square shaped building. This shows many similarities with the bell tower of St. Mark's Basilica in Venice, located on the Piazza San Marco (the St. Mark's Square) in Venice, Italy. This should not be regarded as a building. In fact, this tower is the minaret of the mosque, which was founded in 1195 by the ruler Al-Manṣūr. On the outer edge of Seville there is a stone fencing with small windows here and there. Some niches are broad and other flower-shaped and pointed.

In Seville is Al-Qaṣr (in Spanish Alcázar, the Castle) a large monument of the Muslims. The construction was actually started in the

eleventh century, while the larger part was completed just in the thirteenth century. Christian rulers also resided in here. For this reason they took also part in the construction. It attests unfortunately also the contribution of their barbarism, amongst the fact that the original form of the building was disfigured. Sevilla is currently more lively and more civilised in comparison to other cities. We went along these regions and then went to Granada, where was seen Alhambra, renowned in the world.

Alhambra in Granada

This fort and at the same time castle or palace is located on the outskirts of the city of Granada. Alhambra, fully spelled Calat Alhambra, is the corrupted Arabic name of Al-Ḥamrā’, that is an ellipsis of Al-Qal‘at al-Ḥamrā’, the Red Fortress. It is covered with the snow of the Sierra Nevada and is built on the summit of the best location. From the hills is clearly visible the square shape of the red ramparts under the azure blue sky. The lower part is hidden in the green foliage, shrubs and trees. Through walking along the rows of trees, where all kinds of birds twitter and where water flows on both sides, we come to the entrance of this huge castle.

Many poets have tried to put the beauty of Alhambra in words. About this, traces are founded in almost every language and literature. About this voluminous topic I don’t want to go in too much detail. Dr. Sayyid ‘Alī Bilgrami, who also made an Urdu translation of Gustave le Bon’s “La civilisation des Arabs” and of which the first edition was published in 1936, has also given a splendid description of it. A line of the famous Pakistani literary man, Mīr Anīs (1803-1874) I consider enough for short, in which he says: “What achieves one by complaining? It is the ground where the landowners already have taken their benefit!”

How the barbaric Christians have treated this groom (Alhambra)? We find the answer to this question from Gustave le Bon: ‘All the professionals and experts who have viewed the Alhambra, have regretful declared that it is the cruel policy of the Christians in Andalusia, which has led to the destruction of the castle. Charles V devastated it sheer with the aim to use the material for ordinary buildings. Other rulers saw this as an abandoned place from which they found the components suitable for other purposes.’

Another historian Mr. Davilliers writes in his book about Spain: ‘The beautiful Chinese plates, which were made in the vestibules, were ground to powder to be sold within a few years as a binding agent in

masonry mortar. The bronze on the doors was discarded as copper. The richly decorated wooden doors in the great apartment from Abencerrages (Ibn Sirāj) were used as fuel. Everything in this castle that could be sold, was vended. After this the castle serviced as a prison. It was subsequently converted into a military arsenal and a place of supplies. Making the cleaning easy all ornaments and decorations were erased and on these plastered with lime.'

A long time visiting poets and artists regretted the loss of Alhambra. This interested the Christian princes and the public not at all. Very slowly one began to realize that they had used the former heroes as puppets. They brought experts and craftsmen to restore this loss, which unfortunately proved to be of no use and achieved just little progress. Where is now such a craftsmanship, that it can return this again to its original state? The mosque of Alhambra is now renamed to a church that now is called the Church of Santa Maria.

We visited Alhambra and let flow a few tears. About the misbehaviour to the Muslims we could only express our regret. The worst thing was that the Christians who called themselves highly civilized, unbiased and enlightened, in practice, however, appeared to be more backward than barbarians and that they were ignorant persons.

It occurred in my mind to meet the now still residing Muslims there, who are just a handful, and inform ourselves about the situation. In this context, we went to Plaza Colón near a car park. Here had Moroccan Muslims forty-nine years ago built a small mosque. The key was in the hands of a Pakistani brother Jān Muḥammad. Later appeared that he kept closed the mosque most of the time. Next we went to the guesthouse of Shaykh 'Abdul Qādir. We were introduced to his new pupil, 'Abdul Baṣīr, who had converted to the Islam. This person was a Spanish resident who was employed as a professor at a university. He is now also the supervisor of this religious institution (Zāwiyah). Two other persons we have met here were Salmān and Abū Hurayrah. These young men had let grown their beards. Seven years earlier Shaykh 'Abdul Qādir had started his missionary work in Spain. Through his efforts, there have become now twenty-two persons Muslims. He founded this centre or Zāwiyah three years ago, where in the mosque and school regularly Arabic lessons are taught. Another person converted to the Islam, 'Azīz, told us that this city once counted two hundred mosques. These are all converted to churches. Another Muslim brother from Córdoba stated very regrettable that almost all mosques in this country have been changed into Christian prayer houses.

Travel to France

According to Gustave le Bon one often discusses first the conquests of Muslim Arabs, then deals with the geographical location and the climate whether they were suitable to stay or not. If they found worthy to stay, they established there permanently their rule and then left behind traces in the civilization present there. He writes: "After the conquest of Andalusia the Arabs invaded France many times. However, it is not sure whether they intended to settle there or not. Apparently the cold and moister climate prevented them from that. The Arabs could only stay in the southern parts, because these had a temperate climate. The areas where they stayed longer, were the warmer regions."

The following is a brief historical overview of Gustave le Bon. He himself is a Frenchman and furthermore is not too fanatic against Islam and Muslims, such as the orientalists at the beginning of their period.

In the ninth century, when the Muslim Arabs wanted to invade France it then was ruled by kings, who are known in history as "idle or lazy kings". Due to the injustice of landowners and rich ones, the country was in a bad condition. For this reason, it came easily in the hands of the Arabs, and they could easily occupy the southern parts. The first city that was conquered by them was Narbonne in Languedoc. In 721 Arabs besieged the seat of Aquitaine, Toulouse, but they had no success. They successively conquered other provinces of France, including Nîmes, Lyon, Mâcon and Autun. Also the regions along the Rhône, Dauphiné and half of the region along the Loire to the French county gradually fell into the hands of the Muslims. Arabs were capable to locate their garrison in central places so that they could occupy other cities from here. The ruler 'Abdur Raḥmān Al Ghāfiqī crossed the river Garonne in 732. In Aquitaine and Gascony, he was stopped, but he could occupy Bordeaux by defeating the local Duke Eudes (Duke Odo of Aquitaine). From here he marched further to Poitiers. The Duke sought help with Charles Martel of Austrasia and Neustria. Martel was able to mobilise an army of Germans, French and Burgundians. A battle took place near Poitiers. Hereby the Muslim army suffered defeat and was driven back to Narbonne. Charles Martel surrounded this city but could not directly capture it. It was in that time common that one begun to loot neighbouring cities. Tormented by this looting the Christian rulers joined the Arabs, upon which they expelled Charles Martel. For only a short time the Muslims remained secure from him. The places which they had conquered, were retained for two centuries. In 737 the king of Marseille recaptured Provence. The greater part of

the Muslims went further, whereby they conquered Arles and in 935 came in Valais near Switzerland.

Fervent historians have depicted Charles Martel (grandfather of Charlemagne) as a great hero and said that when he wouldn't have cut off the path of the Muslims, they would have taken over France and would have destroyed their culture and civilization. Even the entire Europe would have suffered and their civilization would be extinguished as a candle. Henry Martin, who himself considered very authentic, has written the following as an example of such a fanatical attitude, in his "History of France": "Charles Martel has determined the history of the world. If the French would have suffered defeat, the Muslims would have conquered the world. In this way the development of the whole world would be destroyed, because the thrust that leads to progress, is totally missing in the Muslims and they even have not that in their nature. They claim that only they are entitled by God. The God of the Muslims, who after the creation of the world, is idling, will never encourage mankind to make progress."

The first answer is, that the Muslims after their conquests, did not want to take over the entire Europe. This is due to the fact that they were not pleased with the climate. They disliked a cold and humid climate. They therefore went only up there, where these circumstances suited their wishes. They retained these territories for two centuries. Henry Martin's assertion that Muslims are not progressive and that they want to keep Europe backward from the rest of the world, testifies to his persistent fanaticism and ignorance. On the contrary, the Muslims, wherever they went, they brought development and civilization at high level. Andalusia is a great example of this. To what extent the Muslims have achieved this and to what extent fanatical Christians have destroyed this? The development of Europe about which they boast, is derived from the heritage of the Muslims. Each historian cannot ignore or deny this fact and must always admit or confirm it.

Gustave le Bon gives the following answer to the above false assertion of Henry Martin: "The north of France due to its climate did not please the Arabs. If this would be the fact, the same would happened here just like there in Andalusia. Due to them Andalusia got a special civilisation. Whereas this development reached his summit Europe was only lagging behind. If the Arabs would have conquered Europe, we can say that this would meant its luck. Islam brought a merciful message and if it would spread, the Western peoples would become milder. They would learn what human dignity means and Europe would be spared from the general slaughter that Saint Bartholomew initiated. They would

have been saved from those awful and cruel persecutions of the religious courts. One would not prosecute people like Galileo Galilei, nor would Giordano Bruno finally be burned publicly at the stake after first hanging him unclothed upside down. There would be no blood shed among them who had become victims of it."

Guillaume Libri writes: "When the name of the Muslim Arabs would be wiped out, the renaissance would be suspended for many centuries." The Muslims occupied the south of France but could not go on living undisturbed. They were attacked from all sides and constantly had to invent new strategies to protect themselves. For this reason they could not build a flourishing civilization, as was the case in other places and what caused for another turning point in the history. Despite this fact the Arabs have left their traces in France. The influence is obvious in the indigenous languages. "Monsieur Sédillot is quite right", says Gustave le Bon. "The language of Auvergne and Limousin is rich in Arabic words and even their names are of Arab origin." Further he writes: "It is very plausible that in the field of marine and shipbuilding most words are Arabic, which are adopted both in French and Italian. Navigational instruments are mistakenly attributed to the Chinese. These are, however, introduced here through the Arabs. It is also very likely that the ranks of officers in the military forces and war slogans are derived from the Arabic language too. Political terms originate from Baghdad and Córdoba. French kings of the third period imitated the Arabs, whereby even most hunting terms are of Arab origin. The word tournament (tournoi; tourney in English) is not derived from torneamentium in old French, but of tournou, another Arabic word form of Dawrān. This was originally a military exercise that was held in a circle. Our scientific names are mainly based on Arabic words. Astronomy is full of Arab concepts and the same has been applied in medicine."

We will not discuss in detail the origin of words from the Arabic language. The influence of Arabic on the European languages is obvious and we will not try to enumerate all the words here. We suffice with the remark of Gustave le Bon: "The words that found their way into the European languages through the Arabs, proved Arab presence. When all these words and their explanations would be bundled together, this would yield a significantly thick book." On the revival of the science and its spreading, he writes: "Until the fifteenth century all the books as resource were traced to the Arabs. Roger Bacon, Leonardo of Pisa (Fibonacci), Raimundus Lullus (Raymond Lull), Arnaud de Villeneuve, Thomas Aquinas, Albert the great and others were strongly influenced by the Arab heritage. Monsieur Renan says that Albertus

Magnus borrowed all his ideas from Avicenna (Ibn Sīnā) and Thomas Aquinas his philosophy from Averroes (Ibn Rushd).”

In some French regions it appears that the French are intermingled with the Arab population. On the places where the Muslim army entered, settlements arose. They started there with agriculture and industry. On the basis of some methods that they had adopted from Andalusia, they started there with it. In this way they also introduced the art of weaving carpets. This craft remained in Robinson. This shows that the Arabs with the indigenous population have intermarried. They gradually became alienated from their religion, when the Muslim army left from there. These were the average people with a certain ignorance that integrated with the majority of believers of other religions, although their offspring survived. Gustave le Bon says about this: “After many centuries the Arab descent is to be traced in some French areas. Places on the Creuse, Hautes-Alpes, especially in Montmaur (the mountain of the Moors) and in the municipality of Baignes, Landes, Roussillon, Languedoc, Béarn and their surroundings, their numbers are easy to be recognized. Their brown skin, jet black hair, bent nose, deep eye sockets with blinking eyes, are clearly different from other population groups. The women are dark coloured, have a long figure and great deep black eyes with very hairy eyebrows. All these features prove their Arab origin. The survival of these features according to the anthropology testifies the dominance of this mingling with other populations. They had founded small settlements and were not always in intimate terms with the indigenous peoples.”

This mixed population, however had lost their relationship with the religion, but maintained their offsprings. Every first-year student in anthropology and sociology, knows that most of this kind of people lose the relation with their religion, but are cautious of their lineage. In the Indo-Pakistan subcontinent ancestry or caste plays an important role. The Hindus, amongst whom many families converted to Islam, continued to distinguish their descendance. Many persons have changed their name, but do not marry with people outside their own clan or group. This is known as endogamy. They did not want themselves to mix with others. Some well-known examples of this are the Paṭhān, the Rājput and the Sayyids in the Indo-Pakistan subcontinent. They have the tradition of not to marry their daughters with other families. If a man despite this marries with a woman of other descent, the wife and the children in the family of the man are treated as inferior members.

The Muslim population in France

According to a research by Jonathan Laurence attached to the Centre for European Studies at Harvard, the number of Muslims living in France anno 2000 was a total of 4,155,000. After the Second World War there was the need for the rebuilding of France. There were attracted for this many foreigners from different parts of the world. They are over-represented by Algerians. The aforementioned report based on its source from "l'Islam dans la République" by Haut Conseil, November 2000, the Muslim population according to the statistics looks as follows:

- Algerians: 1,550,000
  (one million five hundred and fifty thousand)
- Moroccans: 1.000.000
  (a million)
- Tunisians: 350,000
  (three hundred and fifty thousand)
- Turks: 315,000
  (three hundred and fifteen thousand)
- Sub-Sahara Africans: 250,000
  (two hundred and fifty thousand)
- Asians (mostly Pakistanis and Bangladeshis): 100,000
  (one hundred thousand)
- Converts: 40,000
  (forty thousand)
- Illegal immigrants or awaiting regularisation:
  estimated at 1,050,000 (one million fifty thousand)
- Others: 100,000
  (one hundred thousand)

According to the same research, there are also 1558 places where the congregational prayers are performed. These prayer rooms are used as mosques. Here fits with difficulty one hundred and fifty men. On twenty places thousand people can go and only five places are built in such a way that they look like a mosque. On the other hand, there exist forty thousand Catholic churches, nine hundred fifty-seven Protestant churches and eighty-two synagogues. Muslims of Asia are not mentioned in this report according to their countries. Buildings that actually are founded as mosques, there exists as said before only five of it.

For 2010, according to the French Government which does not have the right to ask direct questions about religion and uses a criterion of

people's geographic origin as a basis for calculation, there are between 5 to 6 million Muslims in metropolitan France.

These numbers are outdated but to give the reader an impression of the former situation in which Hazrat Qiblah Pīr Sāhib visited France, these have been included.

His missionary travels in France

Hazrat Qiblah Pīr Sāhib has visited France many times and here he has established a circle of interested persons. His first travel to France took place on 26 December 1982. Upon arrival just outside Paris the supporters intended to establish a mosque. For this they had managed to get together an amount of twelve thousand pounds. Estimated seven thousand for this was to be collected. After a short speech by Hazrat Qiblah Pīr Sāhib there at that time was collected five thousand pounds.

Next, he went to Paris, where it is full of bars and cafes. Moreover, many Algerians are living in Paris and its surroundings. A local branch of The World Islamic Mission had organized a religious meeting in a Turkish mosque. Here Hazrat Qiblah Pīr Sāhib delivered a simple and concise speech about the biography of the Holy Prophet ﷺ and it touched upon moral values and standards. This speech he began very elegant and he concluded in a fascinating manner. He opened this subject with the Qur'ān verse *"For you is undoubtedly in the person of the Messenger of Allāh an excellent example (worthy of imitation)."* (33:21) In this speech he told that every man in the society has a certain lifestyle. On this manner someone is a shepherd, is a worker, is a trader, is a religious leader, is a judge, or a general. Life consists of different phases, such as youth, adulthood and old age. There are different ways of life with different objectives. When we look at the lives of Plato and Aristotle, we find that they were engaged with gathering knowledge and their dedication to the philosophy. This to some extent can serve as an example for pupils and students. However, a ruler and a subject have little benefit from it. What will a general learn from this? When they deal with the terms from the logic and its scope, it will do nothing to a prevailing conflict. What help can a logician offer to a shepherd? What will a judge learn and a trader from life itself? It is possible that someone lives a good life, according to some principles, but it will be one-sided. It will benefit him to some level, that only is based on this idea. However, it will teach nothing to others or serve as an example. Only the life of the Holy Prophet ﷺ has been presented in such a way from the beginning to the end of times, that it's like a guide or a paragon for everyone for all

periods. If someone is a trader, he sees him as such a merchant, who is chasing a customer on a horseback, because he forgot saying a deficit in a patch of cloth. If someone is an employee, he studies this employee who intends for the Mother of the Believers Sayyidah Khadījah رضي الله عنها to undertake a trade journey. Due to his sincerity and fair way of dealing, she was so impressed, that she fully entrusted to him all her properties. If someone is a hungry, he takes his cues from him, that in situation of poverty, he (the Holy Prophet ﷺ) straps a stone to his belly. If someone is generous, he follows the great example of his boundless generosity. If someone is a king or a ruler, he observes, when heaps of wealth lay at the feet of the Holy Prophet ﷺ, he distributes them. He does not stand up until he has given away everything and implores: *"Oh Allāh, ensure me, that Your Messenger is not taking with him any worldly wealth to his home!"* In short, what profession or function someone exercises, such as businessman or worker, he can enlighten (improve) his life by following the blessed life of the Holy Prophet ﷺ. His blessed life serves as the very example of the correct way of life, such as mentioned in the Holy Qur'ān insistently (33:21). It is his life history, of which each page is extremely clear, where no secrets are hidden and the Holy Qur'ān testifies to it: *"I already have spent a (my) life in the midst of you before it (before the Qur'ānic revelation). Will you then not become reasonable?"* (10:16) In Paris was also formed a team for the establishment of a mosque. At the end of the speech Hazrat Qiblah Pīr Sāhib did an urgent appeal to the attendants here.

On 27 December 1985 Hazrat Qiblah Pīr Sāhib made once again a visit to France. He participated in the Gyārhwīň Sharīf (monthly meeting in honour of Shaykh 'Abdul Qādir Al-Jīlāni رحمة الله عليه who himself held this in honour of the Last Prophet ﷺ). Upon this he shed more light on the life of this great Shaykh. He explained that commemorating saints also comprises commemorating Allāh ﷻ. Through their blessed and their life full of teachings we qualify ourselves for divine favours and improve our lives better. Allāh ﷻ is satisfied when his beloved servants are commemorated. We realize that living a life according to the guide lines of the Holy Qur'ān does not mean any idealism, but it is a practical and realistic way. Those who had had such necessities of life the same as we have, they have proven this already. Afterwards he discussed on matters of organizational character meant for the local World Islamic Mission.

On 29 December of the same year Hazrat Qiblah Pīr Sāhib attended a religious meeting during the birth celebration of the Holy Prophet ﷺ

(‘Īd Mīlād un-Nabī ﷺ). Here he met Dr. Hameedullah Siddiqui (Ḥamīdullāh Ṣiddīqī, died in 2002). He was a scientific researcher, who had specialised in reading old Arabic manuscripts. Among these manuscripts he found the Ḥadīth collection of Hammām ibn Munabbih. This covers aspects about the Ṣalāh (praying). Some wordings of these transmissions are to be found in other Ḥadīth collections too. The special feature of these transmissions is, that these go back to the first century of the Hijrah (Islamic calendar), nearly the seventh century (of the western calendar). Those who do not accept the authenticity of the Aḥādīth (plural of Ḥadīth), claims generally that the Ḥadīth collection was only codified until the end of the second century of the Hijrah, namely two centuries after the passing of the Holy Prophet ﷺ. From the above-mentioned work it appears that this was also the custom in the first century of the Hijrah to collect Aḥādith. Dr. Hameedullah has also written many books, of which “The political life of the Noble Messenger of Allāh” is a very renowned one. The fame of Dr. Hameedullah is mainly caused by the Jamā‘at-e Islāmī, making it seem that he was associated with this group. Hazrat Qiblah Pīr Sāhib, however, renders an other image of him. Although Dr. Hameedullah does the Raf‘ Yadayn (lifting both hands to the earlobes after the Rukū‘, bowing down), such as the Ahl-e Ḥadīth do, he is a very broad-minded man. Concerning his love for the Holy Prophet ﷺ his views are very close to the school of the Bareilwis. Hazrat Qiblah Pīr Sāhib writes in his diaries: I spoke with Dr. Hameedullah for a very long time. He told me that there are approximately five thousand Arabic manuscripts in Paris. In the first speech, which was delivered by Dr. Hameedullah, he said: ‘The Wahhabis talk nonsense. Celebrating ‘Īd Mīlād un-Nabī is absolutely permitted.’ These are the literal words from him. His subject was based on the verse of the Holy Qur’ān *‘And as regards the favour of your Rabb: declare that!’* (93:11) After this he recited *‘Verily, Allāh and His angels send blessings to the Prophet. Oh you who believe, send (also) (salutations of) blessings and peace (in full surrender) to him.’* (33:56) His speech lasted about half an hour. He explained that the collection of the Torah and the Gospels and the historical background of the Bible did not contain any authentic evidence. The historical status of the Holy Qur’ān is accepted even by non-Muslims. From the time of revelation till the present day there are made no changes in the text.

Anticipating another travel of Hazrat Qiblah Pīr Sāhib in 1986, he tells some more about Dr. Hameedullah, in order to give a more complete picture of him. “He has a full beard. He is of medium length

and has a lean appearance. His hearing has a little deteriorated and he talks in an academic style. He supports his words with arguments. While praying he does Raf‘ Yadayn, but kisses on his thumb nails when hearing the name of the Holy Prophet ﷺ during the Adhān and the Iqāmah. Together with us, he has done the Ṣalāt-o Salām. At my fourth meeting he came to the place of meeting, where he sat down at the back. Sometime later he came forward only when insisted on. He did with us standing with folded hands the Ṣalāt-o Salām and kissed his thumbs upon hearing the name of the Holy Prophet ﷺ. Next we talked with each other. He said: ‘The Islamic month Rabī‘ ul-Awwal, I call Rabī‘ ul-Anwar (the most illuminated spring season). According to me is celebrating of ‘Īd Mīlād un-Nabī loved very much in the presence of Allah ﷻ. Not only believers, but also non-believers gain profit from him. For the universe, there is no greater favour than his existence. Allāh سُبْحَانَهُ وَتَعَالَى and His angels celebrate his birth and we are being also commanded to do so. There has come no Prophet and Messenger like him ﷺ, the only one who in this way is versatile and perfect in all virtues and qualities. He is the most extraordinary and exceptional in the whole of creation!’”

At the ‘Īd Mīlād un-Nabī which was celebrated on 29 December 1985, Muslims from Turkey and Mauritius were present in large numbers. The subject of Hazrat Qiblah Pīr Sāhib was “The birth of the Holy Prophet ﷺ and the world of mankind.” His speech lasted for three quarters, in which he took his time to explain this topic. He started his speech with the line: “He came whose necessary advent time (man) was looking for. He came for whom the time even was worried by yearning.” He continued: “Mankind is affected by barbaric cultures. Humanity fell a prey to barbarism and immorality. Everywhere it was covered with great darkness. The great Roman Empire was ruled by beasts. The Persian Empire conducted a cruel policy. Egypt was suffering from it and the East screamed out of injustice. The West was in grief and torment. The courts were led by those who did injustice to justice. Ignorance had extinguished the light of knowledge in order to have control with outdated ideas. About the description of this situation many volumes are needed to, but the Holy Qur'ān mentions in one line in an inimitable style: *‘The corruption (decay or destruction) has spread across the land and sea.’* (30:41) Humanity has forgotten his life purpose. In this period the “light” (the Beloved of Allāh, the Prophet Muḥammad ﷺ) appeared. His advent was already foretold by the Prophet Mūsā عليه السلام (Moses, peace be upon him) and as glad news announced by the Prophet ‘Īsā عليه السلام (Jesus, peace be upon him).”

On 19 January 1986 Hazrat Qiblah Pīr Sāhib visited again France. This was in connection with a meeting that was organized by the local World Islamic Mission. Here he met Dr. Hameedullah and Maulana Shāh Aḥmad Nūrānī. This meeting or session (Jalsah) was headed by Hazrat Qiblah Pīr Sāhib. There were held lectures by these scholars, with the message of the Holy Prophet ﷺ as main subject.

Dr. Hameedullah spoke in summarized manner as follows: "The Holy Prophet ﷺ was and still is the Raḥmah (literally: boundless maternal affection or extreme compassion or mercy) of the worlds (all beings). His divine message comprises of pure Raḥmah. This is preserved in the form of the Holy Qur'ān and his Sunnah (perfect example)." Maulana Shāh Aḥmad Nūrānī discussed after this in his lecture the blessed personality of the Holy Prophet ﷺ and his benefactions to the creation.

The lecture given by Maulana Shāh Aḥmad Nūrānī, was as follows: "The prophethood (Comment: only the Sharī'ah, the religious law) of previous Prophets and Messengers was bound to time and intended for a particular people. After their passing, their divine message came to an end. This message was from Allāh سبحانه وتعالى, but He made Himself not responsible to preserve it, since this was fixed to some place and time. The message of the Holy Prophet ﷺ by contrast, was forever and for all peoples. He is the guide for all creatures till the Day of Judgment. When other Prophets talked to their people, they addressed them with 'Oh people!' When the Holy Prophet ﷺ spoke to his audience, he addressed them with *'Oh mankind, I am undoubtedly sent to you all as the Messenger of Allāh!'* (7:158) Allāh سبحانه وتعالى has informed that the universal guidance can be obtained only through him, because he is the seal (the last) of the Prophets and Messengers. After him there will come no more Prophet or Messenger. Subsequently Allāh جل جلاله has taken the responsibility upon Himself for the preservation of the Holy Qur'ān (15:9). Even if many persons shall try their best, they will not succeed in altering the original text of this revelation, because this also has been preserved in the hearts (of the pious believers)."

The words of Hazrat Qiblah Pīr Sāhib during the meeting were: "The message of the Holy Prophet ﷺ is perfect and this is the only way to salvation. Whoever lives, whether it be in Europe, America, the north or south, east or west, his rescue lies in belonging to his true followers. The world comes at the Prophet's ﷺ door every time after many setbacks, because other doors are closed. The form of government which one now is so proud of, tell, who has proclaimed this people's government (democracy)? Who has put an end to

government forms such as dictatorship and monarchy? We make a show of our democracy, that is now in so a miserable condition. She has no voice itself, while persons with political power fancy themselves omnipotent as God. We are concerned about the timeless message of Islam, through which we talk about the dignity and status of people and their views. In practice, however, people are wronged, their voices are not heard, as in a dictatorship or monarchy. This form of government has just put up another jacket, its appearance only has changed. The infamous chief of the evil i.e. the cursed devil, gives their followers consolation in the words: 'I myself have let put the dictator in a democratic jacket. When he has become a human being he then will recognize himself!' It was Islam that has introduced true democracy and will ensure this. Individual freedom and the importance of a person's opinion is only guaranteed in a society where actually the message of the Holy Prophet ﷺ is followed. An example of this is found in the early Muslim community, where the Caliph 'Umar ibn Al-Khaṭṭāb رضي الله عنه a long time ruled a large Empire. He stands up and says: 'Oh people, be obedient!' An ordinary man among the general public stands also up and says to him: 'I will not listen and obey not, oh 'Umar!' The commander of the believers, the Caliph, applies no security measures. His inspectors and security guard do not put him in handcuffs or imprison him. The Caliph asks him worriedly: 'Brother, has it just to do with me? Perhaps I have been disobedient to Allāh سبحانه وتعالى and his Messenger ﷺ, why you don't want to obey me?' The same person replies: 'The clothes that were divided from the spoils; there was no long piece for a person like you to use. You are dressed in clothes, which were insufficient.' The Caliph becomes silent and points to his son. His son says: 'I have given away my part to my father.' The mentioned person, says upon this: 'All right, oh commander of the faithful. It's become clear to me. Speak now. I will listen and obey!'"

For the notion of democracy a short annotation should be made about the statement of Hazrat Qiblah Pīr Sāhib. There exists a fundamental difference between how Muslims and Westerners interpret it. Democracy in Islam resembles more like a theocracy, in which the implementation and enforcement of Sharī'ah is the foundation. This moral law or code of life of Islam are partly human interpretations of the divine revelation and of the way of life of the Holy Prophet ﷺ. Unlike the Western democracy, the majority does not decide which ethical values and standards should be applied but choose only for a better implementation of the divine message and more suitable persons who can realize this. Issues such as equal or fair treatment and freedom of expression, should

in this way not gain an elitist character, through which abuse of power, privilege and corruption ultimately become legitimate. Also, the role of scholars should be limited to a consultative body (Shūrā), in order that such a Muslim government should not degenerate into a reign of clergymen or clerics. For concluding this above-mentioned meeting Hazrat Qiblah Pīr Sāhib expounded in very eloquent way the message of Islam. After this Jalsah (religious meeting) he went, as usual, to bookstores in Paris. He bought a number of books and went to the Netherlands. Consequently he made a return journey to England.

On 23 May 1986 Hazrat Qiblah Pīr Sāhib visited France again. Chaudhri Muḥammad ʻĀrif had planned a gathering to make the World Islamic Mission as a religious institution more publicly known. The Muslims at this gathering had also to be encouraged to spread the Sunni message. Hazrat Qiblah Pīr Sāhib spoke to the attendants and said that Ahl us-Sunnah wal-Jamāʻah (the orthodox mainstream of Islām) constitutes at global level the majority. "The true Sunnis are the ones who love the Holy Prophet ﷺ with heart and soul. They show him all respect and tolerate not even a word which is used against him. They consider him as the fusion of high moral values and standards. Even after his passing, they believe that his benefits continue. In the same way his followers show love and respect for the Awliyā' (very special servants of Allāh ﷾, saints). They furthermore believe that they can make us qualify for gaining blessings after their death. This way is called Ahl us-Sunnah wal-Jamāʻah (the followers of the Sunnah and the majority or consensus). In the Indo-Pakistan subcontinent this is best represented by the Bareilwi school. It is a pity that they too are divided among themselves. On the one hand, the local politics have pulled them apart and on the other hand, there are other factors which played a role. One of the main objectives of the World Islamic Mission, is that these persons who cherish their love for the Holy Prophet ﷺ, his companions and saints have to unite themselves. It is an essential fact that the Word of Allāh ﷾ will prevail. We as Sunnis want to make our contribution. Recommending the good and discouraging the bad, we want to realize that. In the manner, as the most Beloved of Allāh, the Holy Prophet ﷺ, his companions and saints have conveyed. Namely: *'Invite (them) to the way of Allāh through wisdom, an efficient morality and argue with them in the best way.'* (16:125) We do not belong to those who want to sow discord or disagreement. When conveying this message, the mosques play a fundamental role. Mosques are silent inviters. So we have established these institutions by founding the Jamʻiyyat Tablīgh ul-Islām. With Allāh's providence there are now

thirteen such institutions in England. The World Islamic Mission is an extension of the Jam'iyyat Tablīgh ul-Islām. On the basis of this program we are working hard to establish mosques. Come and take part in this program too as much as possible to realize such institutions everywhere in Europe, in the form of silent inviters!"

On the first of June Hazrat Qiblah Pīr Sāhib in a meeting of the Gyārhwīň Sharīf delivered a very moving speech: "Wilāyah (the degree of a Walī or sainthood) is only obtained by following the Sharī'ah (Islamic regulations) as closely as possible. The full practice of the perfect example of the Holy Prophet ﷺ and finding the own life purpose in his enlightened footsteps, is called Sharī'ah. Another name for this is Ṭarīqah (the spiritual path), because of its deepness whereby the achievement of this goal is called Wilāyah. Those who want to obtain Wilāyah outside the Sharī'ah are on the wrong track. This world is a world of means. By using these means, objectives are reached. If it rains, then this is done by means of the clouds. From the sky raindrops does not fall down just suddenly. Allāh ﷻ says in the Holy Qur'ān: *'It is not piety that you enter your houses through the rear, but it is piety for him who has Taqwā. Enter the houses through the doors!* (2:189) In entering a house, doors serve as a means of access. The saints are the doors, which give us access to the divine presence. The Holy Prophet ﷺ said: *'I am the city of knowledge and 'Alī رضي الله عنه is the gate of this.'* On us will definitely rain divine grace, but only through the Awliyā'. We must not leave them, otherwise we will be left in the lurch by Allāh جل جلاله."

Some friends told Hazrat Qiblah Pīr Sāhib that some Arab shopkeepers sold Ḥarām (unlawful) meat as Ḥalāl (lawful) meat. This he found very painful to hear. He instructed the people to tell them properly, that the money that is earned in Ḥarām way, also is lost by in Ḥarām.

On second June there was a meeting at the house of Maulana 'Abdul Qādir. This was held in connection with the construction of a mosque. Hazrat Qiblah Pīr Sāhib stressed in his speech the importance of the mosque. He told that all the money should be spent in the construction of the house of Allāh (Mosque) and Allāh سبحانه وتعالى rewards this in the best way. His recompense or reward which He bestows, is unlimited. In the Holy Qur'ān is stated: *"Who is the one who has a proper loan with Allāh (free of interest), so He will double that for him in multiplicity?"* (2:245)

Also there was a meeting in Paris. The speech that Hazrat Qiblah Pīr Sāhib hereby delivered, dealt with obtaining the divine contentment. He said that the servants are trying to achieve Allāh's contentment,

while Allāh ﷻ wishes the contentment of the Holy Prophet ﷺ. *"And soon your Rabb will grant you that with which you will be content."* (93:5) In the verse about the change of the direction of prayer (2:144) is said: *"We have already seen how you turn your face each time to heaven (the sky)."* The Beloved Prophet ﷺ, who looked each time to heaven, wanted that the prayer direction would become the Ka'bah in Makkah Mukarramah instead of Bayt ul-Muqaddas in Jerusalem. Upon this Allāh's decision comes: " *We will let you turn your face to a Qiblah about which you will be contented."*

Come, let us also make this most Beloved Messenger of Allāh ﷺ be contented, in order that that Allāh ﷻ will be content with us. This is the court from where by him we can let our wishes end in fulfilment, because nobody is sent away from here with empty hands. We have to please the Holy Prophet ﷺ, so we may become worthy for the special favours of Allāh ﷻ. We ought to obey him, because this equals the obedience of Allāh عزوجل. *"He who obeys the Messenger ﷺ already has surely obeyed Allāh."* (4:80) After this meeting three men and three women took the Bay'ah (pledge for entering to the spiritual Order) at the hands of Hazrat Qiblah Pīr Sāhib.

Sympathizers and other friends in Paris had decided to organise the 'Urs, the annual death anniversary of Hazrat Naushāh Ganj Bakhsh رحمۃ اللہ علیہ, in Paris. Hazrat Qiblah Pīr Sāhib arrived along with Dr. Muḥammad Ḥanīf Fāṭimī on 23 August 1986 in Paris. Maulana Ṭāriq Mujāhid Jhelumi had previously arrived to welcome them and to make preparations. So this reception committee was headed by him and by 'Abdul Mālik Naushāhī. The commemoration was led by Hazrat Qiblah Pīr Sāhib in a great mosque of Paris. Dr. Ḥanīf Fāṭimi talked about the blessed personality of Hazrat Naushāh Ganj Bakhsh رحمۃ اللہ علیہ. Hazrat Qiblah Pīr Sāhib discussed further on the life full of spiritual exercises and self-sacrifice of Hazrat Naushāh Ganj Bakhsh رحمۃ اللہ علیہ. He dedicated to his supernatural gifts and told that many persons are blessed at his holy grave. The sincere wishes of many thousands come in fulfilment. The spiritual benefits of such saints will always continue to exist and will never cease. "They never die, whose hearts have come to live by the divine love. This is pre-set in our world, as long as that exists." At the end the persons who attended this gathering consulted Hazrat Qiblah Pīr Sāhib regarding the establishment of a mosque.

In Paris Hazrat Qiblah Pīr Sāhib went to a bookstore where he observed the most recent books on Taṣawwuf. Then he met Dr. Hameedullah, where Ṭāriq Mujāhid was also present. Hazrat Qiblah Pīr Sāhib gave to Dr. Hameedullah a booklet. It was directed against

Islam and written by a Pakistani pastor Ya‘qūb Masīḥ. This booklet was issued in both Urdu and in English. Dr. Hameedullah immediately agreed to the request of Hazrat Qiblah Pīr Sāhib and after a few days he sent him an adequate response to this booklet in refutation of the false allegations of pastor Ya‘qūb Masīḥ written in it.

On 26 August was organized a meeting on behalf of the World Islamic Mission in a large Turkish mosque. This was headed by Hazrat Qiblah Pīr Sāhib. Ṭāriq Mujāhid talked about the program of this religious institution. Hazrat Qiblah Pīr Sāhib made it clear how important a mosque is. "Mosques are our bastions. We live in European cities where the culture and civilization are different. Our children are growing up in these societies. The schools where they are going to, have a secular education. The society outside the house is separated. Who of us is able to protect our children from these social influences? It is okay that we do our best at home for the preservation of our faith and that of the children. We cannot keep an eye on them outdoors. We also have not so much time, that we can keep giving our children Islamic education. We cannot ourselves teach them the Holy Qur'ān and make them own the principles of the religion. Dear brethren, if we want that our progeny will remain Muslim, then the establishment of Muslim mosques as bastions is very necessary. Praying in congregation in the mosque is a great duty. Beside this, there are religious schools (Madrasahs) that serve as protection for our progeny against non-Islamic values and standards. It is our duty that we save ourselves in these societies first and then our descendants. We have come here by leaving behind us our homeland to find a better living. This is not a sin. But it becomes that when we deny our children the right education and neglect them by letting them be absorbed in a non-Islamic environment." This speech of Hazrat Qiblah Pīr Sāhib was very inspiring.

On twentieth of November of the same year Hazrat Qiblah Pīr Sāhib travelled again to Paris and returned back on second of December. There was a meeting in the great Turkish mosque in connection with the birth celebration of the Holy Prophet ﷺ. The opening speech was of Maulana ‘Abdul Qādir, followed by Dr. Hameedullah. Hazrat Qiblah Pīr Sāhib based his speech on the Qur'ān verse *"Allāh has already showed His special favour to the believers when He sent a Messenger in the midst of them to them reciting His signs (verses), purifying them, and teaching them the Book and Wisdom."* (3:164) When someone receives a favour, is eligible for a benefit, he becomes happy and he celebrates it. Allāh ﷻ Himself has commanded to the Holy Prophet ﷺ to tell the Muslims that when Allāh ﷻ favours them by His grace, they must express their delight.

"Say: 'It is by means of the special divine blessing and His grace, then let them therefore be delighted.'" (10:58) We Sunnis celebrate this 'Īd Mīlād un-Nabī because Allāh ﷻ has completed His grace on this day by sending this *"Raḥmah (mercy) of the worlds"* (21:107) for the entire creation. In an authentic transmission of imam Bukhārī is mentioned that the maid-servant Thuwaybiyah belonging to Abū Lahab, the infidel uncle of the Holy Prophet ﷺ, told Abū Lahab about the birth of the Holy Prophet ﷺ. Out of joy, he pointed his index finger to her and said that she was free from now on. Abū Lahab remained his whole life the archenemy of the Holy Prophet ﷺ after his announcement of the prophethood until his own death. His doom or perishing away was already announced in the Holy Qur'ān. (111:1-5) Despite this fact is given to him every Monday from his finger (by which he showed his joy) some water to drink. This reduces temporarily his punishment by the blessings of this event. We consider the birth of the Holy Prophet ﷺ in accordance with the command of Allāh ﷻ, as the lucky day of the world. We confirm that his arrival means an enormous favour for the Muslims and for the entire universe. Showing this joy is in fact the tribute to this very special benefit, which is meant for the whole creation.

On 30 November Hazrat Qiblah Pīr Sāhib met a number of Arab Muslims on the place Vitri. They promised to make their contribution for the founding of the mosque. In La Couneuve Hazrat Qiblah Pīr Sāhib gave a speech about the method how the Awliyā'ullāh (literally: Friends of Allāh ﷻ, Muslim saints or mystics) did their missionary work. He cited the Qur'ān verse: *"So by mercy from Allah (O Beloved Prophet), you were lenient with them. And if you had been rude (in speech and act) and harsh in heart, they would have disbanded from around you."* (3:159) It is the method of the Holy Prophet ﷺ that the Awliyā' have made themselves familiar with by implementing it in the proper way. They treated human beings with love and despised them not for their sins which they had committed through ignorance. They expressed their love and only disliked bad habits. With much love and understanding they explained to people, that they were good and that they were not worthy to deal with sinful matters. It was not appropriate to pollute the conscience. They began to realize this and came closer to them. The Awliyā' proceeded and embraced them. Others, who are called superficial 'Ulamā (scholars or clerics), have the habit to declare own people for small and everyday sins infidel. Not only non-Muslims but also Muslims drift apart from them. Upon this Hazrat Qiblah Pīr Sāhib quoted a couple of lines of Shaykh Sa'dī رحمة الله عليه: "I have heard that men on the way of Allāh ﷻ, do not offend the hearts of the enemies.

Would it be so that you had reached such a position, then they would not ever have battled against you.”

On first of December 1986 Hazrat Qiblah Pīr Sāhib received various delegations and they informed him of their difficult situations. The following year on the twenty-sixth of December 1987 Hazrat Qiblah Pīr Sāhib travelled back to Paris. This was on the occasion of the ‘Urs of Shaykh ‘Abdul Qādir Al-Jīlānī رحمۃ اللہ علیہ, which was held in the great Turkish mosque. Hereby Hazrat Qiblah Pīr Sāhib threw more light on the life and teachings of this great Shaykh, the founder of the Qādiriyah Order. ‘Abdul Mālik presented afterwards a comprehensive report about the World Islamic Mission in Paris.

On the twenty-eighth of December 1987 Hazrat Qiblah Pīr Sāhib addressed in Lousse the Pakistani community. He listened to the situation of each person, whereby he gave them individually advice. He did a supplication for them and supported them as much as it was possible. This is one of the fixed habits of Hazrat Qiblah Pīr Sāhib to hear the personal problems and to give appropriate solutions. If he could not physically support them, he offers them at least moral help.

On 31 December 1987 Hazrat Qiblah Pīr Sāhib delivered another speech about Shaykh ‘Abdul Qādir Al-Jīlānī رحمۃ اللہ علیہ. This time he devoted on the status and the virtuous effects of acquiring knowledge. His subject was the attributed book Ghunyat aṭ-Ṭālibīn and this was concluded with some lines of the Urdu scholar Mīr Anīs: If one speaks about flowers, thread these on a string with hundreds of sorts and colours.

On 29 August 1987 earlier Hazrat Qiblah Pīr Sāhib took part in the 343th ‘Urs celebration of Hazrat Naushāh Ganj Bakhsh رحمۃ اللہ علیہ. Maulana ‘Abdul Qādir highlighted more about the life history of this great saint. Dr. Ya‘qūb Zakī gave an introduction about The World Ṣūfī Conference. A youth assembly, called Jam‘iyyat Ḥassān, recited eulogies in honour of Shaykh ‘Abdul Qādir Al-Jīlānī رحمۃ اللہ علیہ and Hazrat Naushāh Ganj Bakhsh رحمۃ اللہ علیہ. Hazrat Qiblah Pīr Sāhib spoke here to the attendants: “This is the result of the efforts of our friends and supporters, that in such areas of the West such great saints are being commemorated. A place that is filled with alcohol drinks and where the lust of youth is given rein to their passions.” Hazrat Qiblah Pīr Sāhib complimented the organizers, friends and sympathizers. He encouraged them to continue this work.

On 26 March 1988 a meeting was held on the Mi‘rāj un-Nabī ﷺ, the heavenly journey of the Holy Prophet ﷺ, in a central Turkish mosque in Paris. Special guest speaker was Dr. Hameedullah. This Jalsah (religious meeting) was headed by Hazrat Qiblah Pīr Sāhib. Dr. Hameedullah stressed that this heavenly travel is a great miracle that

occurred physically. Modern science is slowly and reluctantly accepting this. Hazrat Qiblah Pīr Sāhib discussed the beholdings of the Holy Prophet ﷺ in which he perceived the heaven and hell. These beholdings have an enormous amount of information for his followers to stay on the right path. In another Jalsah that was organized for the 'Urs celebration of Hazrat Naushāh Ganj Bakhsh رحمة الله عليه, Sayyid Sibṭ Al-Ḥasan Rizvi shed a bright light on the subject "Naushāh Ganj Bakhsh, a great spiritual personality and missionary" during his oration. Hazrat Qiblah Pīr Sāhib devoted his speech to the enormous hospitality of this great saint and the care he took for his fellow human beings.

On the first of September 1990 there again was held an 'Urs celebration of Hazrat Naushāh Ganj Bakhsh رحمة الله عليه. Hazrat Qiblah Pīr Sāhib encouraged the audience in his speech and told them one should continue with the missionary work, even if one knows that the people keep wrong habits and ideas. We must carry on this duty, such as Hazrat Naushāh Ganj Bakhsh رحمة الله عليه has given shape to it.

On 26 May 2001 Hazrat Qiblah Pīr Sāhib went to Paris for the celebration of the 'Īd Mīlad un-Nabī ﷺ and for the 'Urs of Hazrat Naushāh Ganj Bakhsh رحمة الله عليه. Some notable individuals, such as Ashfāq Aḥmad, Ḥaji 'Uthmān, Ḥaji 'Adālat Khān and Ṣūfi Muḥammad Ilyās had travelled along with him specially for this occasion. This celebration took place on twenty-seventh of May. The next day Hazrat Qiblah Pīr Sāhib brought a visit to the Dār ul-Islām bookstore, where he bought books for eight thousand Francs.

Except the above-mentioned travels to France, Hazrat Qiblah Pīr Sāhib has visited even more times this country. These are only a few examples of how his travels looked like and for which purposes they actually are meant. This demonstrates how a person because of Allāh سبحانه وتعالى for achieving the contentment of his most Beloved Prophet ﷺ spends his life for the well-being of mankind by such an inspiration. Every form of fatigue and monotony he overcomes without expressing any complaint.

Travel to Belgium

The first time that Hazrat Qiblah Pīr Sāhib travelled to Belgium was on 13 August 1979. He visited the Islamic Cultural Centre and performed the prayer in the central mosque in Brussels. He saw here also the various artworks and the important accounts of the country's wars.

On 25 December 1982 he went again to Brussels, where he brought to the attention of friends and interested parties, the missionary work.

Next he travelled to France. At the time when Hazrat Qiblah Pīr Sāhib visited there, Belgium was inhabited at least by thousand practicing Muslims. These were mainly of Arab origin who came to mosques to pray. These two Tablīgh travels of him were completed with a Mīlād program. In 1982 also travelled along with Hazrat Qiblah Pīr Sāhib his elder brother, Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ. He delivered a speech about the ʻĪd Mīlād un-Nabī ﷺ and the importance of Islamic education.

On Friday 29th August 1989 Hazrat Qiblah Pīr Sāhib visited Brussels, where he performed the Friday prayer. Ṭāriq Mujāhid did the Khuṭbah (sermon) and led the prayer. Hazrat Qiblah Pīr Sāhib requested him at the end a prayer of supplication (Du‘ā). On this occasion a number of persons did the Bay‘ah (pledge of entering to the spiritual Order) at his hands. On 18 October the same year he visited Brussels in connection with an ʻĪd Mīlād un-Nabī ﷺ, after which he returned to the Netherlands. Employees of the Pakistani Embassy had invited Hazrat Qiblah Pīr Sāhib earlier on 18 January 1989 for a Mīlād program, the ‘Urs celebration of Shaykh ‘Abdul Qādir Al-Jīlānī رحمۃ اللہ علیہ and that of imam Aḥmad Rizā Khān Bareilwi رحمۃ اللہ علیہ.

Travel to the Netherlands

In general, particularly in Urdu the Netherlands is still mentioned according to the English practice, by the old name Holland. This name is actually a historical region in the West of the Netherlands and was in the past also a county and a province. The word Holland is presumably derived from Houtland (country of woods). Together with Belgium and a part of Luxemburg it is called the Netherlands or as a wider concept of the Low Countries, because most parts lay lower than the sea level.

The Dutch government is based on secularism, in which there is freedom of religion. All minorities can in principle practice free their religion, as long as this means no harm for the society.

According to the Central Bureau of Statistics in the Netherlands (CBS), a Dutch governmental institution, estimated about 900,000 of the total Dutch population in anno 2010 were Muslims. From these 329,000 people were ethnic Turkish, 314,000 were Moroccan, 34,000 were Surinamese, 32,000 were Afghan, 31,000 were Iraqis, 21,000 were Somalis, 19,000 were Pakistanis, 13,000 were Iranians and 62,000 were from other countries. The Muslims have more than four hundred and seventy-five mosques or places for praying, whereby some communities even have a separate cemetery.

In 1960 the labour force diminished, upon which workers were recruited from abroad. The Turks and Moroccans got so the opportunity to come and work here. Despite the fact that the Dutch Government stopped in 1974 the immigration of foreign workers, it could not impede this migration trend. The workers living here started to bring over their families. Also many Indian-Surinamese immigrated to the Netherlands, a small part of which are Muslims (their ancestors were contract workers from British India). Suriname became independent in 1975. There came an end to this migration wave. Four percent of the total Dutch population were Muslims. In this way in 1971 54,000 Muslims were counted, in 1975 108,000, in 1980 200,000 and in 1997 573,000. In these calculations other population groups are not included, such as those from Iran, Iraq, Somalia, Ethiopia, Egypt, Afghanistan, former Soviet Union and Bosnia.

According to the first article of the Dutch law, there are equal rights for all citizens. There is no distinction between race, colour, religion and gender. The rights between someone who has acquired Dutch nationality and someone who was born here, stay the same. They all have the same right to vote and can nominate themselves for election as representatives. For example, Muslims at municipal level had a representation in 1997 to some degree and participated likewise in the political parties. Since the Kingdom of the Netherlands is a secular government, there is a separation between Church and State. Until 1980 the Government provided subsidies to churches, mosques and other places for praying. This was discontinued, because people assumed that this was contrary to secularism, where State and religion must be separated. Now the places for praying or rooms for prayers are financed by organisations themselves.

Muslims have autonomy over their own private institutions. During the fasting month Ramaḍān non-Muslims take account of the religious obligation of the Muslims. In some factories and work places there are made separate praying rooms. Muslims have religious freedom and can choose their own lifestyle. The women are both veiled and unveiled. In schools and universities there exist no restrictions. The government is not responsible for the use or non-use of a head covering (veil) in private educational institutions. Muslims have separate slaughterhouses. From these 4,500 500 belong to Muslims. In the Netherlands is compulsory education. Adherents of other religions have their own schools, such as Protestant and Catholic schools. In this case, Muslims have approximately thirty Islamic schools. The government prescribes general textbooks but believers of other religions can choose their own curriculum on different fields, without any influence of the government on this.

In higher education there are also subjects on Islam and the Arabic language, besides other oriental languages. In 1998, there is started also the Dutch Institute of Islam at the Leiden University. For the training of imams, the government has set up a fund. Every year, about fifty Turkish and Moroccan imams come here to follow in a year's time this training. They are taught in it the regulations and principles of the Dutch society, likewise the Dutch language. This training is concluded with an exam to test their knowledge and skills.

The Leiden University

The largest cities of the Netherlands are Amsterdam, The Hague (Den Haag), Utrecht and Rotterdam. Amongst them Leiden belongs to one of the oldest cities in the Netherlands, where the first university was founded. The University of Leiden has a great reputation at international level. This university was a special gift to the inhabitants of Leiden. The Leiden University was founded in 1575, at a time when the Netherlands was occupied by Spaniards. The inhabitants of Leiden showed courage and heroism for their freedom. Prince William of Orange wrote to the Dutch States in 1574 to reward the inhabitants of Leiden for their courage with a university. On eighth of February 1575 the first stone was laid. This University is unique in this way, which was founded by the heroic action of inhabitants of Leiden against the Spanish rulers at that time. This military relief that took place on 3 October 1574 is anually still celebrated in commemoration of it by the Dutch name "Leids Ontzet".

Within short time the Leiden University got a great prestige. Many famous scholars with a world reputation graduated from here. Also in these days much students come to this University to achieve some degree at this high academic level. In 1998 the number of students counted fourteen thousand. Amidst all the universities of the world the Leiden University is highly appreciated, from which graduates are proud of obtaining their degree.

The University Library of Leiden, next to the University itself, is quite exceptional. Lots of rare books and manuscripts are here to be found. Almost from the entire world famous books in the relevant languages are part of this collection. These works are now catalogued and made accessible in a modern way (Comment: it nowadays has as well a digital repository and high advanced technology for searching by entries about exhaustive subjects). Furthermore there is the possibility to get a high-quality photocopy of a book here at a reasonable charge.

In the Netherlands

Hazrat Qiblah Pīr Sāhib first came in contact with the Netherlands through the Indian-Surinamese Muslim population via Muḥammad Rafī‘ Muḥammad Sāhib (Mohamed Rafi Mohamed) who visited Bradford with a Surinamese group for an enhanced imam study. Muftī Muḥammad Sulayman Rizvi, an Islamic scholar then teaching in the Islamic Missionary College, brought Rafi Mohamed into contact with Hazrat Qiblah Pīr Sāhib. On invitation Hazrat Qiblah Pīr Sāhib came subsequently to the Netherlands, where he stayed at the parental home of Rafi Mohamed in the Elandstraat in The Hague. This family was also the one that gave shelter two years at this address to Ḥāji ‘Adālat Khān. He was treated as their family member, but this relationship worsened later on due to some misunderstandings.

The first travel of Hazrat Qiblah Pīr Sāhib to the Netherlands was on Wednesday 11 August 1979. This was actually a very short visit during the fasting month Ramaḍān. He delivered after the Tarāwīḥ prayers a speech in a prayer hall of the Foundation Ahle Sunnat Wal Jamaat 183 Newtonstraat in The Hague. The theme was about making an acquaintance with the Islamic Missionary College in Bradford.

In his speech he emphasized the virtues and the excellent qualities of gathering knowledge. Among the attendants were both elderly and young people. He began with the creation story of Ādam عليه السلام, in which the angels and all the attendants present there were ordered to bow themselves down in Sajdah (prostration). Ādam عليه السلام, had the ability to acquire (learn to recognize) the divine names (2:31), what the angels had not. These beings of light did the Sajdah before him, because they did not possess this knowledge. It was this quality that made man superior to the angels. This was both the beginning and the end of this special quality why the Last Prophet ﷺ received the divine revelation: *“Recite (say, repeat; read) in the name of your Rabb, Who has created you! He has created mankind from a clot of blood. Recite (say, repeat; read) and Your Rabb is the most Generous. He Who by means of the Pen has taught. He has taught mankind about which he had no knowledge of.”* (96:1-5)

Who was this mankind? He was the most Beloved of Allāh سبحانه وتعالى, the Holy Prophet ﷺ Who amongst all made him the most learned of all knowledge and about which mankind had no knowledge of: the Perfect Man. On the one hand this proves that the most Beloved of Allāh عزوجل has got all knowledge and on the other hand that knowledge and pen (teaching) are fundamental. The Arabs have a proverb: “Obtaining knowledge is like hunting (a prey animal) and writing as catching it.” It

has become clear what knowledge is in itself (through divine revelation: the Pen as the divine will) and what is meant by knowledge obtained by education (the pen as a writing instrument). The superiority of the first created Prophet and the last sent on earth ﷺ is proven by this. Also that it is a duty for the Muslims to develop themselves constantly. The well-known transmission of the Holy Prophet ﷺ states: *"Gathering knowledge is a duty for every Muslim man and woman!"* In another transmission it is stated: *"Search knowledge, even though that knowledge is in China!"* Allāh عَزَّوَجَلَّ has declared that the Holy Prophet ﷺ is a very special grace. He has sent him to the Muslims from His abundant generosity. This in order to teach them the Book (the Holy Qur'ān) and wisdom (the deeper interpretation of it through the way of life of the Holy Prophet ﷺ) (3:164). In another transmission he ﷺ said: *"Wisdom is the lost heritage of the believer, because he has the most right (deserves) to own it wherever he finds it!"*

The establishment of the Islamic Missionary College is meant for such Islamic knowledge, where this education is given in accordance with this method. Here is provided a training that offers a solid religious basis. Then Hazrat Qiblah Pīr Sāhib gave forthcoming participants and interested persons detailed information about this educational institution and the possibilities for further study. He tried to motivate attendants to follow this study.

The following day of the first travel of Hazrat Qiblah Pīr Sāhib in the Netherlands, he was visiting two praying places of the Aḥmadiyyah movement. These places can not be considered as mosques actually, because this sect is reckoned to be totally out of the fold of Islām. One of these places is the Mobarak Mosque in Oostduinlaan 47, founded by Ẓafrullāh Khān (1893-1985). Hazrat Qiblah Pīr Sāhib spoke with the imam there. He was called Allāhbakhsh and this conversation lasted quite long in which views concerning the right Sunni doctrines and the wrong ideas of this movement were discussed.

Hazrat Qiblah Pīr Sāhib saw the Parliament building in The Hague and met afterwards Maulana Sayyid Sa'ādat 'Alī Qādirī رَحْمَةُ ٱللَّٰهِ عَلَيْهِ (passed away in 2009). This prominent Pakistani Muslim scholar was already a long time living in the Netherlands. He had established a foundation called Ahl-e Sunnat wal-Jamā'at. This Jamā'at (religious community) is the same one that has functioned under the leadership of Maulana Shafee Okarvi رَحْمَةُ ٱللَّٰهِ عَلَيْهِ (died in 1984). Hazrat Qiblah Pīr Sāhib also bought books during this travel. He met pertaining to his Tablīgh work many people. Since most people lived far away from the mosques in major cities, it was somewhat difficult to come in contact with each person.

Later in the same year, Hazrat Qiblah Pīr Sāhib visited again the Netherlands at the invitation of some interested persons. This meeting was organised by the brothers Rafi and Ajoeb Mohamed (the latter passed away in 2011). The elder brother of Hazrat Qiblah Pīr Sāhib, Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمة الله عليه and another person 'Abdul Qādir travelled along with him. In honour of their arrival, this was a great program, where many people participated. Hazrat Qiblah Pīr Sāhib gave a historical memorable speech, about the superiority of the Holy Prophet صلى الله عليه وسلم. A fragment of this was as follows: "Peace be on him who distributed to the bloodthirsty ones precious coats. Peace be on him who after hearing insults prayed for good luck for them in his supplication. Not only insults (verbal violence), but even after stones were thrown to him (physical violence), he did such a supplication. The inhabitants of Ṭā'if had injured him by stones. The angels of punishment offered themselves, so that he had only to approve for destroying them, by crushing them with the surrounding mountains. On the contrary he raised his hands for a supplication: 'Oh my Rabb, give guidance to my people, because they do not know!'" While Hazrat Qiblah Pīr Sāhib was telling these events one by one, the tears rolled from the cheeks of the attendants. Later due to him a Hindu woman converted to Islam. He thanked Allāh سبحانه وتعالى and said that His reward immediately was assigned to us. For this meeting had come also his two nephews Sayyid Ḥāfiẓ Ṣafdar Shāh رحمة الله عليه and Sayyid Rizā Ḥusain Shāh رحمة الله عليه from Germany to join this meeting.

In another meeting the issue of the speech of Hazrat Qiblah Pīr Sāhib was concerning Khatm-e Nubuwwat, the end or the completion of the prophethood. Instead mentioning the blunders and errors of Mirza Ghulām Aḥmad, the founder of the Aḥmadiyyah movement, or insulting him, he summed up the superiorities of the Holy Prophet صلى الله عليه وسلم. He explained that, since in his blessed personality the Perfect Man is represented, the prophethood and the religion are completed. He quoted the following Qur'ān verse: *"Today We have completed for you the Dīn (religion or way of life), My favour to you, and I have shown you My contentment with the completion of Islam as Dīn."* (5:3) The religion is already complete as guideline for the entire life. What shall someone else be able to add something better to it? The Holy Qur'ān is protected till the Day of Judgment and this responsibility rests not on the angels, but Allāh سبحانه وتعالى has taken it on Himself. There can be made now no distortions or made changes even in it a single letter. Even before the invention of the printing press, the original text was preserved in the hearts (memory), which made a written book redundant. This guidance is the last and all people will

achieve through it (as taught by the Holy Prophet ﷺ) their goals. The prophethood of the Holy Prophet ﷺ lasts forever and ever. He has very clearly stated that he is "the Seal (the one who closes in all respect) of the Prophets". (33:40) After him there will never come a prophet or a revealed Book. This speech of Hazrat Qiblah Pīr Sāhib was very concise but comprehensive. The attendants were very moved by his words and wished him good luck in his mission by kissing his hands each time.

In the following third meeting Hazrat Qiblah Pīr Sāhib gave an introduction on Taṣawwuf, the spiritual path of Islam. Hereby he expounded extensively what the Qādiriyah Naushāhiyah Order comprised. The fourth meeting was held after the Maghrib prayer in one of the biggest mosques of the Netherlands in Amsterdam. The subject that Hazrat Qiblah Pīr Sāhib treated was Wahhabism. He said that Allāh ﷻ has said in the explication of the superiorities of His most Beloved ﷺ amongst other regarding his dignity: *"O you who believe, raise your voices not above the voice of the Prophet ﷺ and don't be loud during speaking to him, as you do (your loudness) amongst yourselves, so perhaps (lest) your good deeds will be nullified (become worthless), while you are not even aware of this."* (49:2) The worst of all sins is what leads to apostasy, which makes all good deeds invalid. Here it is not concerned with denying the Holy Prophet ﷺ but expressing a little disrespect, like talking on a high voice, which can result in disbelief. Ādāb, courtesy forms, are indispensable for the tribute to the special and chosen servants of Allāh ﷻ, the Prophets and the Saints in general. It is an extremely delicate issue, for which one should always be cautious at every step (action). It is as fragile as glass and as fine as porcelain, in such way that this subject is even more delicate than the highest heaven. Each breath is taken carefully, because courtesy is very sensitive. It is a pity for those who read the Holy Qur'ān and just stop at verses which would suggest that the Holy Prophet ﷺ has been bestowed with no knowledge of the unseen or hidden matters. *"Verily, the friends (saints) of Allāh will have no fear nor will overcome them any grief."* (10:62) We also show our respect to the saints, that troubles those who do not accept sainthood. The most strange thing with them is, that they allow to pay respect to their religious leaders but are hostile to those who pay respect to saints. We Sunnis consider the love for the Holy Prophet ﷺ as the starting point (basis) of our faith. "The first requirement of the faith is the love of the Holy Prophet ﷺ. Without this all is in vain and of no benefit." After the late evening prayer, Ṣalāt ul-'Ishā', some Ghulām Aḥmadis (Mirzais) came to meet Hazrat Qiblah Pīr Sāhib. They conversed with

him for a very long time. His conversations dealt especially concerning the issues of Wahhabism and the Aḥmadiyyah movement.

Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمة الله عليه, the elder brother and also the spiritual teacher of Hazrat Qiblah Pīr Sāhib, had also delivered a speech in one of the meetings. His subjects were the hidden knowledge of the Holy Prophet ﷺ and the living on of all Prophets عليهم السلام in their graves. He spoke as follows: "It regrets me very much, that wherever the Muslims go (migrate), they take their quarrels along with them. It is because of these dissensions which are so childish, making some carried away by it, forsake their faith. The countries where non-Muslims rule by their majority, there our duty is to preserve and spread our religion. We have the duty to clarify the Islamic teachings and what they actually mean. By providing solutions for the human salvation from an Islamic point of view, they can become interested in Islam, so that the word of Allāh عزوجل will remain high and we are able to observe His reign on earth. The reign of Allāh سبحانه وتعالى exists in the heavens and the whole universe. Our brothers of other groups, however, have also already started previously here with their different opinions, about which they are quarrelling in the country of origin for centuries and never become tired of it.

At my arrival I got this to hear everywhere. The people whom I met, said that several Muslim scholars have declared us Sunnis to non-believers (Kāfirs) and to polytheists (Mushriks). Now I am obliged to discuss this further here. Before this we must stand still a moment, at the fact what example the non-Muslims will get upon hearing of our disagreements. To the Dutch government, we are grateful that it has given us freedom of religion and the right of professing this freely. We should also know that Saudi Arabia is the country of us Muslims, but that there exists no religious freedom. There is a ban placed on speaking freely about Sunni teachings. The best Qur'ān translation (in Urdu at the moment) of the profound Muslim scholar imam Aḥmad Rizā Khān Bareilwi, called Kanz ul-Īmān, is banned from here. When we would do our salutations to the Saudi royal family and kiss their palaces, nobody prevents us from doing that. But when we say, 'Peace and blessings be upon you, oh Messenger of Allāh!' we are treated as criminals. When we kiss the railings of the Holy grave of the Beloved Prophet ﷺ we are trounced with batons. Where begins and ends this kind of extremities? By making good use of the rights, which the Dutch government has given us, we have to bring our brethren on the right path, who went the wrong direction by unfamiliarity with the religion. We have another duty. As Sunnis we must keep going on with our proper work.

The Holy Qur'ān states: *'He is the Knower of the unseen (hidden matters) and which He does not disclose to anyone. Except to a Messenger whom He is contented with.'* (72:26-27) In this Qur'ān verse is said clearly that the knowledge of Allāh ﷻ is personally (Dhātī) and to whom He bestows this is gifted ('Aṭā'ī). Because of this, both kinds of knowledge can never be identical. The false accusation of Shirk (participation in the divine existence or polytheism) is refuted by this. The second point is that He discloses His unseen (or hidden world) to His Messengers amongst them to whom He wants. This unseen is related to His existence, as appears by the words: Al-Ghayb. This unseen is meant in its totality. He is the absolute Unseen, that is why He has called Himself the Knower of the unseen. The third point is that He from this total unseen, He grants only to one of the Messengers with whom He is content with. He grants it not to all Messengers. This shows that a portion of this unseen is given to all Messengers عليهم السلام. Only one Messenger is qualified for this total unseen. All other groups believe that the Holy Prophet ﷺ is the leader or the head of all Messengers and Prophets عليهم السلام. Who else would Allāh ﷻ like to grant His full unseen, except the best of the creatures ﷺ? Dear attendants, if someone does not want to accept this fact obstinately, it is his choice.

The Arabic word for Prophet is Nabi' and Nabī, and can both be spelled with or without a Hamzah (glottal stop) at the end. With Hamzah it means informer of hidden matters. Without Hamzah it means someone who is standing on a high place. But what is meant with the last word? We find the answer in the working method of the Holy Prophet ﷺ. His first historical call found place on the hillock Ṣafā. This is described beautifully in a poem by the famous Urdu writer Alṭāf Ḥusain Ḥālī (1837-1914). 'The pride of the Arabs, the leader of the creatures, called all Makkans (Meccans). Here he summoned the noble tribes. He asked whether they considered him honest and trustworthy or not. They said that they till now never heard him telling lies or saw him doing such thing. He asked that if they considered him truthful, would they believe him if he said there stood an army behind the hillocks. They said that they would believe it, because he always has remained from his childhood honest and trustworthy!' We must get an idea, that in this event the Holy Prophet ﷺ stood on the hillock Ṣafā. He had an overview on both sides of the hillocks, that the Meccans had not. The people namely stood with their back to the other hillock. This was hidden for them from their sight. However, this was not the case for the Holy Prophet ﷺ for whom this high place, was visible from both sides. In this way it becomes clear that someone who stands on a

high place, whatever is hidden and unknown to others, is visible and known to him. This working method of the Holy Prophet ﷺ teaches us many things about unseen facts.

Very honourable attendants, we do not commit that error to consider the Holy Prophet ﷺ as someone with little or limited knowledge (or being our equal). Allāh ﷻ has said to him: *'Your Rabb will bestow you much whereupon you will be contented!'* (93:5) Brethren, the Bestower is Allāh ﷻ and the receiver is his most Beloved, the Holy Prophet ﷺ. About how much is given and received, we cannot imagine about. Our limited sense and comprehension are not able to conceive about just guessing something of it.

The next issue is the living on of the Prophets عليهم السلام. As you know and believe, Allāh ﷻ said in the Holy Qur'ān: *"And don't say about those who were killed on Allāh's way (died as martyrs) that they are dead. On the contrary, they are alive, but you are not aware of this."* (2:154) In another place He says: *"Consider those who are killed on Allāh's way, not dead. On the contrary, they live with their Rabb. They are fed."* (3:169) This is the condition of the Shuhadā', the martyrs. The status of the Messengers and Prophets عليهم السلام are million times more elevated than those of the martyrs. How can there be than doubt about their physical life directly after their death? The founder of the Deobandi school, Maulana Qāsim Nanotavi, holds even this view. He says in a few lines: 'Help me oh generous Prophet Aḥmad ﷺ, because without you this helpless Qāsim has no way out.'" After this speech, many came to Pīr Sayyid Abul Kamāl Barq Shāh Sāhib and took the pledge of Bay'ah at his hands in order to be initiated in the Naushāhiyah Order.

During the travel in the end of 1979 Hazrat Qiblah Pīr Sāhib saw the aviary at the Leiden Park and saw the Leiden museum, which are famous in the whole world. The museum of Leiden exists since 1500, where the place of the halls is from the time when this city was still a textile industry. Here hang beautiful paintings from different periods, which tell their own history. The Keukenhof in Lisse shows a very diverse splendour of flowers. The Museum of Antiquities shows the different faces of prosperity and misery from the world history. The Boerhaave museum houses the medical history of five centuries. In the Royal Coin Museum in Leiden (now joined to the Money Museum in Utrecht), ancient Roman and Greek coins and medals are to be seen. All these mentioned museums are historical repositories that are interesting to see. After these visits Hazrat Qiblah Pīr Sāhib went to Amsterdam, where his elder brother gave a very clarifying speech about the Khatm-e Nubuwwat, the end or the completion of the prophethood.

Pīr Sayyid Abul Kamāl Barq Shāh Sāhib revealed that the Ghulām Aḥmadis have done a lot of work to convert non-Muslims to Islam, and that they present their movement as the true Islam. He discussed their deceiving missionary strategies and made clear with strong evidence that the Holy Prophet ﷺ in all respects, is the Last Prophet. After him, there is no need for a Prophet in both the literal and the figurative meaning, regardless of Ẓillī (successing in the shadow of), Burūzī (manifestational or enhancing) or Aṣlī (originally). The prophethood through the Holy Prophet ﷺ has been completed. The divine revelation which he received in the form of the Holy Qur'ān is well preserved and universally valid. Hazrat Qiblah Pīr Sāhib led the Friday prayer and gave a speech about the pilgrimage. He told that the Ḥajj is a global gathering of all Muslims and an example of unity and togetherness. This religious duty brings along with it countless blessings for who remains engaged with sincerity. On this issue he emphasized the universality of the prophethood of the Holy Prophet ﷺ and the completion of the religion. In the evening Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ gave again a speech about Qādiyāniyat (another name for the Aḥmadiyyah movement). Hereby he proved the contradictions and absurdities, which are stated in the books that Mirza Ghulām Aḥmad (1835-1908) from Qādian (place in India) he himself has written.

Hazrat Qiblah Pīr Sāhib discussed in the above meeting the difference between the Western and Islamic mysticism. Hereby he explained further the role and methods of mystics and saints in the spreading of Islam. This program ended two o'clock in the night. In the Friday prayer in Bijlmer he gave a speech about the virtues and rules of prayer on Friday. This second travel to the Netherlands was concluded on 19 October 1979, after which he returned to Bradford in England.

The third visit of Hazrat Qiblah Pīr Sāhib to the Netherlands lasted from twenty-third December 1979 to third of January 1980. Later in 1980 Hazrat Qiblah Pīr Sāhib visited the Netherlands again. This time travelled along with him his elder brother Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ, Maulana Muḥammad Ḥanīf Qamar, Sayyid Kawthar Shāh, Ṭāriq Mujahid and Ghulām Rasūl Ghāzī. The purpose of this journey was to celebrate the first 'Urs of Hazrat Naushāh Ganj Bakhsh رحمۃ اللہ علیہ in the Netherlands. This was held at the former Congress building (nowadays rebuilt and called the World Forum) in The Hague on Sunday 13 April 1980. This meeting was presided by Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ. At this Nizām 'Alī Mohamed, secretary of the Foundation World Islamic Mission, functioned as an interpreter in

the Dutch language. During this ‘Urs celebration Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ gave an extensive introduction on the Qādiriyah Naushāhiyah Order and he highlighted many aspects of the life and teachings of Hazrat Naushāh Ganj Bakhsh رحمۃ اللہ علیہ. The program ended with a supplication by him, then eating and drinking was handed out. This ‘Urs was attended by more than five hundred people.

On seventeenth of April 1981 Hazrat Qiblah Pīr Sāhib came to the Netherlands in connection with the establishment of a mosque, a branch of the World Islamic Mission (Comment: since 1993 the name was changed in Anwār-e Muṣṭafā) in The Hague. This Foundation was registered already in March 1981 at the Chamber of Commerce. It was a former school building that was purchased for about eighty thousand English Pounds (425,000, four hundred twenty-five thousand guilders). Employees and other sympathizers wanted to show it to Hazrat Qiblah Pīr Sāhib. For seeing Hazrat Qiblah Pīr Sāhib many persons had come at the airport of Schiphol to welcome him. From there he was brought to the home of Yūsuf Mohamed (died in 2017), the father of Rafi Mohamed in Elandstraat, in The Hague. Next, he saw the purchased building. Many people from far and wide came to meet him. He held a speech here in which he outlined further the objectives and the mission of such religious institutions. In the evening he informed the persons regarding the responsibilities that rested on them and all that was required at an organisational or management level.

After the passing away of this world of his elder brother Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ on the second of April 1985, Hazrat Qiblah Pīr Sāhib came the same year to the Netherlands on the fourteenth of May. He took part in meetings where the Khatm Sharīf and Īṣāl uth-Thawāb (conveyance of these blessings) were done for him. In his short speeches he dedicated it to the life and work of his elder brother. During this meeting a Dutch white man converted to Islam. Hazrat Qiblah Pīr Sāhib gave him the Muslim name Muḥammad Amjad ‘Umar Naushāhī. In a mosque in Rotterdam Qurṭubah (Córdoba), he attended a program. Here he told something about Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ and Taṣawwuf (the spiritual path or Islamic mysticism). On 16th of May Mohammed Akbar had organised a program in which Hazrat Qiblah Pīr Sāhib dedicated to his elder brother and expounded something about the Taṣawwuf. Muḥammad Sarfarāz in the evening had a Mīlād program, at which Hazrat Qiblah Pīr Sāhib highlighted further the books written by the

Awliyā’ or that comprised their words. The next day he held a speech on Islam being the true world religion in the building of the Foundation World Islamic Mission (Stichting Islamitische Wereldmissie) in The Hague. Here was held on 18 may the Chehlum (the 40th day after a person’s funeral) of Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ. There were many present and amongst the audience was a Sikh that converted to Islam the same day at the hands of Hazrat Qiblah Pīr Sāhib. He was given the Muslim name Muḥammad ‘Āṣif Naushāhī. On the twenty-ninth of May Hazrat Qiblah Pīr Sāhib made a report, in which the religious work in England was compared with that in the Netherlands. Ḥājī ‘Adālalat Khān Naushāhī made him listen to an audio cassette, in which Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ had spoken. This contained his words during his Ḥajj in the two holy cities Makkah Mukarramah and Madīnah Munawwarah in 1982. This was a very rare gift for him.

On the nineteenth of December 1985 the Mīlād un-Nabī was celebrated, for which Hazrat Qiblah Pīr Sāhib specially was invited by some Dutch sympathizers. The next day he bought Arabic books for eight hundred pounds on subjects as Tafsīr (Qur’ān exegesis), Ḥadīth (Prophetic transmissions), Fiqh (Islamic law and jurisprudence), Ṣarf (morphology) and Naḥw (syntax). In this way a good connection was formed with the seller of this bookstore, who also spoke fluent in Arabic.

In the first part of Mīlād un-Nabī, which was held on December the 21th 1985, his speech dealt with the practice of concord and the correct ‘Aqīdah (creed or religious tenet). The second part of the Mīlād un-Nabī صلی اللہ علیہ وسلم, the next day, was in the Hall of the World Islamic Mission. There Hazrat Qiblah Pīr Sāhib spoke about the need for Muslims to promote concord. On 23th and 24th December 1985 he spent again in buying books. The next day he discussed organisational matters, upon which it was decided to establish a mosque in Rotterdam by the World Islamic Mission. For this purpose was collected twenty-five thousand guilders. On 27 December Hazrat Qiblah Pīr Sāhib delivered a speech in Rotterdam. He said that there was a big difference between Muslims of the present-day and of the past. Due to this characteristic distinction of preserving the correct faith the World Islamic Mission has come into existence. On the third of December 1985 Hazrat Qiblah Pīr Sāhib went to Leiden along with Ramdjan Hansildaar, Ṣūfī Sarfaraaz Somer and Ayyūb Mālguzār. Here, he bought, among other books, a first edition of Tadhkirat ul-Awliyā’ by Farīduddīn ‘Aṭṭār. On December 31th 1985 he participated in the Gyārhwīṅ Sharīf in the mosque of the World Islamic Mission. On his address of stay many persons came to

see him before he would return to England. Many spiritual students had gathered around him, whereby Hazrat Qiblah Pīr Sāhib explained in depth spiritual matters about the Islamic mysticism. Spiritual adepts were given the opportunity to ask personally spiritual advices.

Hazrat Qiblah Pīr Sāhib brought on the first of June 1986 once more a visit to the Netherlands. Muḥammad Yāsīn Qureshi had organised a Mīlād program. At this Hazrat Qiblah Pīr Sāhib gave a speech about an hour long about love for Allāh سبحانه وتعالى and for His friends. The wife of Muḥammad Yāsīn took the pledge of Bay'ah, through which she was initiated in the spiritual Order of the Qādriyah Naushāhiyah (Ḥājī Yāsīn Qureshi passed away on 30th of November 2010). Schoolmaster Mirza Joemman had organized a Mīlād program too, in which Hazrat Qiblah Pīr Sāhib took part of. Hereby he threw light on the different aspects of the universal message of the Holy Prophet ﷺ. The next day Hazrat Qiblah Pīr Sāhib went back to Leiden for buying some books.

In the diaries of Hazrat Qiblah Pīr Sāhib is written that he experienced an extraordinary incidence on 20th of January 1986 in the Netherlands (at the former home of Ṣūfī Sarfaraaz Somer Naushāhī at the Gerard-Doustraat in The Hague). "Today I have met in waking condition Hazrat Pīr Barq Shāh Sāhib رحمة الله عليه. I stood up in the room where I slept and was about going out through the door at the right hand. Through the same door of the room I saw entering Hazrat Pīr Barq Shāh Sāhib رحمة الله عليه. He was completely dressed in white and his head was uncovered. In my life I have seen a saint in this way for the first time, while I was wide awake. This I swear by Allāh عزوجل, by affirming Him as the Omnipresent Witness (Ḥāḍir and Nāẓir) and by writing this down. This is not a falsehood and if this would be a mistake, then Allāh سبحانه وتعالى will destroy the liars."

In the evening, after the time of Maghrib, Hazrat Qiblah Pīr Sāhib joined a company in Rotterdam. Kulthūm Naushāhī had held for this a program, in which Hazrat Qiblah Pīr Sāhib gave a speech that lasted an hour long. He met also Maulana Ḥanīf. On 22nd of January 1986 he went to Leiden to a bookstore where he bought books. A number of people took at his hands the pledge of Bay'ah. Nineteenth of April 1986 he visited the Netherlands again. He gave a speech in the World Islamic Mission concerning the commotion in the world. On 20th of April Khālid Bhatti had organized a Jalsah (religious meeting). Hazrat Qiblah Pīr Sāhib took part in it and talked about Islam and the modern times. The attendants were very impressed by his words.

On twenty-first of August 1986 Hazrat Qiblah Pīr Sāhib came to the Netherlands. This was in connection with the 'Urs commemoration of

Hazrat Naushāh Ganj Bakhsh رحمة الله عليه. On his first day of arrival he attended a program at the home of Ḥāji Ashruf. Hazrat Qiblah Pīr Sāhib delivered on this occasion a speech concerning the love of Awliyā'ullāh (Saints) and following their way of life. The next day he visited in Leiden a centre for Oriental studies that already existed two centuries. Here he also found a book storehouse with very rare Arabic books. He purchased on this occasion very important and valuable books. In this travel participated also Dr. Muḥammad Ḥanīf Fāṭimī. Together they attended the 'Urs celebration. About Dr. Ḥanīf Fāṭimī is told later that he was the first person who translated in English the Kanz ul-Īmān (the Urdu rendering of the Holy Qur'ān by imam Aḥmad Rizā Khān Bareilwi) in command of Hazrat Qiblah Pīr Sāhib. In the evening Hazrat Qiblah Pīr Sāhib discussed about the Taṣawwuf. Due to one of his spiritual successors, Ḥājī 'Adālat Khān, a Sikh lawyer converted to Islām. He was given the Muslim name 'Imrān Naushāhī. This person had invited Hazrat Qiblah Pīr Sāhib to his home on 23 August.

On thirty-first of August 1986 the 'Urs celebration was held in The Hague. Except other guests, Dr. Fāṭimī and Ḥāfiẓ Wazīr attended this meeting. Hazrat Qiblah Pīr Sāhib threw light on the life of Hazrat Naushāh Ganj Bakhsh رحمة الله عليه and told that celebrating such a day is a form of worshipping Allāh ﷻ. Since the lives of saints comprise of a totality of good deeds, their virtuous works are being commemorated. Then one evaluates his own deeds and asks himself if these acts also conform to their teachings. One stands still at the fact whether his life is really meaningful by integrating it to his own life or not. If this is not the case commemorating such a day has no meaning. One promises otherwise to himself henceforth to do more good deeds. In this way such a day brings along with it enormous blessings.

On 22nd of November 1986 Hazrat Qiblah Pīr Sāhib came to the Netherlands for attending the 'Īd Mīlād un-Nabī ﷺ. He gave a speech in which he mentioned, that celebrating the birth of the Holy Prophet ﷺ is undoubtedly correct according religious evidences. Afterwards he answered questions of the attendants in the programs that they held at their homes. On the 24th Hazrat Qiblah Pīr Sāhib visited an oriental bookshop of antiques, where he spent for three thousand guilders on books. Among these were books of classical writers of imam Aṭ-Ṭaḥāwī ('Aqīdah and Sharḥ Ma'ānil-Āthār) and imam As-Sarakhsī (Al-Mabsūṭ). In this travel he took part in a program at the house of Yūsuf Mohamed, after which he went back to Leiden to buy books on 26th of November. In the evening there was a program at the home of a person called 'Uthmān where he had a visit. Here his son told his problems to Hazrat

Qiblah Pīr Sāhib in English. He got satisfactory answers from Hazrat Qiblah Pīr Sāhib. This young man studied medicine. The blessed personality of Hazrat Qiblah Pīr Sāhib made a great impression on him.

Another travel of Hazrat Qiblah Pīr Sāhib to the Netherlands lasted from fourteenth of February till eighteenth of February 1987. On the occasion of a meeting of the World Ṣūfī Council, organized by Sharīf Mohamed, he gave in it a speech. He further discussed about this Council organisation with Muḥammad Ḥanīf Ḥayrat. During the subsequent days he did consultations on administrative affairs, after which he departed to Germany.

In the same year on 28th of August 1987 Hazrat Qiblah Pīr Sāhib visited the Netherlands. Dr. Ya'qūb Zakī previously had arrived in The Hague. Hazrat Qiblah Pīr Sāhib stayed a few days on his lodging address, where he engaged himself with the writing of poems. On the same day on August 31, he got the message that there broke out fire in the great mosque in the Fairbank Road. This building was in this same year purchased for 55,000 pounds. He had great worries about it.

On the first day of September, many came to him with all kinds of questions. Hazrat Qiblah Pīr Sāhib reassured them with his answers. These visitors were under deep impression of his religious knowledge and skills, as well as his spiritual gifts. A large part of them took the pledge of Bay'ah at his hands to become initiated in the spiritual Order. The Friday prayer (Jum'ah) he performed in the mosque of the World Islamic Mission in The Hague. The next day in the afternoon he went to Zeeland. There was a program, during which Hazrat Qiblah Pīr Sāhib gave a speech about the Qur'ān verse ***Ihdinaṣ-ṣirāṭal-mustaqīm***, *"Guide us (show us or give us Hidāyah) on the straight path."* (1:5) The words were very effective. They came from the heart and again touched the heart. Many joined the spiritual Order by taking the Bay'ah. On sixth of September there was a meeting in honour of the 'Urs celebration of Hazrat Naushāh Ganj Ba<u>kh</u>sh رحمۃ اللہ علیہ. This was headed by Hazrat Qiblah Pīr Sāhib. During it Dr. Ya'qūb Zakī, Nizām Mohamed and Maulana Mehr 'Alī gave their lectures. The Na't group Majlis-e Ḥassān recited the poems of Hazrat Pīr Barq Shāh Sāhib رحمۃ اللہ علیہ. A group of people joined after the end to the spiritual Order of Hazrat Qiblah Pīr Sāhib.

On twenty-eighth of April 1987 earlier Hazrat Qiblah Pīr Sāhib travelled to the Netherlands. By his encouragement a mosque was founded in Rotterdam at 67a and 67b Henegouwerlaan (since May 2000 moved to 33a Banierstraat). The opening of this mosque was done by him and after the 'Aṣr prayer he spoke to the attendants about the guidelines

of conduct in the mosque. On the first day of May 1987 he led here the Friday prayer. The next day he spoke about this in the World Islamic Mission in The Hague. In December this same year Hazrat Qiblah Pīr Sāhib went back to the Netherlands. An English journalist visited him at his staying place. He needed from Hazrat Qiblah Pīr Sāhib a number of information. Dr. Ya'qūb Zakī was also present there. This Englishman had a list of questions. He asked his questions to Hazrat Qiblah Pīr Sāhib, who provided him the answers. On 25 December Hazrat Qiblah Pīr Sāhib delivered a speech which dealt about the conception of Jamā'ah (community) in Islām. He discussed the deeper meaning of the sense of community. He said: "In Islam harmony and community are very important. These make the individual person persistent, in order that he can develop the skill for making his contribution in the context of a group. When the individuals are inadequate, the community can do nothing with this, if it consists of incompetent or improper persons. It is quite correct to presume that 'the individual only exists by the relationship with the community and does not represent anything on his own; the wave is in the sea and outside the sea it represents nothing.' At the same time it is true that 'the fate of the people is in the hands of the individuals; each member is the star who determines the happiness of the community.' The Holy Prophet ﷺ said: *'All members of the community are as one body. When a part of the body is suffering, there is also suffering in the rest of the body. In this way, the suffering of an individual becomes the suffering of the whole community.'*

Ḥāfiẓ Shīrāzī has quoted Shaykh Sa'dī:
'Humankind (descendants of Ādam عليه السلام) are each other's limbs, as they form by the creation one being. When something bad happens each time to a limb, the rest becomes restless.'

As long as a member remains connected with the community, he obtains the value and reputation through it. In this way he always also remains conscious of his responsibilities. If a community neglects its members, this means deterioration and soon leads to its destruction. When a member in times of decline leaves his community, he stays behind and that ruins him. 'The branch that broke off from the tree in autumn, for it is not possible to become green again (to flourish) in the spring.' Just as the broken branch of a tree is not becoming green again by the rain clouds of the spring, in the same way a member of the community, which leaves it, can have no prosperity. In the course of time circumstances of a people change so that on someday they can flourish (bloom). However, a member that maintains no contact in times of adversity, will no longer have benefit if he afterwards joins the

community in times of prosperity. For this reason, it is always advisable to remain connected to one's community under all circumstances." This speech of Hazrat Qiblah Pīr Sāhib made a deep impression on the audience.

On third of January 1988 Hazrat Qiblah Pīr Sāhib travelled to the city Alkmaar. There was held a large religious meeting. Dr. Ya'qūb Zakī gave on this occasion a lecture and also Hazrat Qiblah Pīr Sāhib delivered a speech. He emphasized the importance and the role of the mosque. Afterwards he did appeal for financial contributions. In this money action forty-two thousand guilders in total were collected. In February the same year Hazrat Qiblah Pīr Sāhib took part in the Chehlum (fortieth day after the funeral as a folk tradition) of Mrs. Amīran Naushāhī.

On 18 March 1988 Hazrat Qiblah Pīr Sāhib travelled back to the Netherlands. He attended a Jalsah on the occasion of the Mi'rāj un-Nabī (heavenly journey of the Holy Prophet ﷺ). He told that the modern science progressed gradually and came close to the discovery on the time-space continuum. This confirms in certain extent the time-space travel according to the Islamic traditions. 'Only a leap of love has completed this story, that was seen as a boundless shore of heavens and earth.'

On nineteenth of August the same year Hazrat Qiblah Pīr Sāhib visited the Netherlands in connection with the 'Urs commemoration of Hazrat Naushāh Ganj Bakhsh رحمۃ اللہ علیہ. Along with him came also a group. There was told something in English and Dutch by some persons about this spiritual Order. Hazrat Qiblah Pīr Sāhib discussed further in his speech about certain aspects of the life and teachings of Hazrat Naushāh Ganj Bakhsh Qādirī رحمۃ اللہ علیہ. He quoted a number of poems of Hazrat Pīr Barq Shāh Sāhib رحمۃ اللہ علیہ. In this 'Urs commemoration a Hindu converted to Islam through Hazrat Qiblah Pīr Sāhib.

In November the same year Hazrat Qiblah Pīr Sāhib came to the Netherlands. Ṭāriq Mujāhid and his wife came along with Hazrat Qiblah Pīr Sāhib. In a meeting of Shaykh 'Allāmah 'Abdul Wahhāb Ṣiddīqī (1942-1994) Hazrat Qiblah Pīr Sāhib delivered a very short speech. In it he emphasized that a believer should treat another creature in all circumstances with justice and not with cruelty or oppression. This Conference (under the slogan of world peace) was held in the former Congress building in The Hague (now World Forum), at which different scholars from among other Arab countries, Iran, Turkey came together. After this he did Tablīgh work in Amsterdam. In December of the same year, he visited the Netherlands again.

In his diaries of August 1989 he has written: "Today (August the 25th) I have seen (physically) Hazrat Pīr Barq Shāh Sāhib رحمة الله عليه just before the Fajr prayer on a wooden bed. He was dressed in white and lay to rest on his bed." During this travel many joined to the spiritual Order. A white Dutch lady converted to Islam due to him.

From the above accounts it appears that Hazrat Qiblah Pīr Sāhib has visited the Netherlands also in just one year several times. In every travel of Hazrat Qiblah Pīr Sāhib some non-Muslims became Muslims and many persons took the pledge of Bay'ah at his hands in order to be initiated in the spiritual Order. He regularly visited bookstores, including that of Leiden (former antiquarian bookshop Brill), where he bought for large sums hundreds of books and rare manuscripts. From the year 2000 many accounts of such travels are recorded in his journals. These Tablīgh travels mainly were intended to spread the true message of Islam, to achieve unanimity among the Muslims, to keep the Sunni way pure and to coordinate or to advise in administrative affairs.

Travel to Germany

Germany is one of the most important countries of Europe, which from industrial respect in the previous centuries not only meant a great competition with other European countries, but also had become a major problem and threat against them. In both World Wars Germany had wanted to prove its leading role, in which the German forces wanted to dominate the rest of the world. After major devastation in many parts of the world, Germany was conquered, whereby the winning powers divided that country in two halves. The Berlin Wall was built, which was demolished hereafter in 1989 and in this way West and East Germany were reunited in 1990.

This Western country had developed a hostile attitude with Oriental countries. From the total of seven Crusades, Germany had the leading role in two of them. At the second crusade Conrad III lost his men. Frederick I Barbarossa took part in the third crusade. He died in the Calycadnus (Selef or Göksu in the modern Turkey) after having taken a bath in Asia minor (Anatolia). Only a small part of his army reached Syria.

Another relationship that Germany has with the East, is in literary field, which is constantly improving and strengthening. In comparison with other European countries, the German literature has gone through a large and interesting impact of the East. The first person who introduced Oriental literature was Herder by his book "Anthology of Oriental poets". In it was made a selection with a free translation of the

poems of Ḥāfiẓ Shirāzī (1325-1390), Shaykh Sa'dī رحمۃ اللہ علیہ (1210-1292), Hazrat Mawlānā Jalāluddīn Rūmī رحمۃ اللہ علیہ (1207-1273) and of the Indian author Bhartṛhari (ca. 450-510), Hitopadesha and stories from the Bhagavad Gītā. Then Goethe took over the leadership of this literary movement. He was very impressed by the Persian, Arabic and Sanskrit literatures. In the beginning the influence of the Shākuntala of Kālīdās in his "Western Faust" is clearly traceable. By his enormous interest in the Dīwān (volume of poetry) of Ḥāfiẓ Shīrāzī, he wrote his "West-östlicher Divan". Apart from his interest in the works of Ḥāfiẓ Shirāzī, Shaykh Sa'dī رحمۃ اللہ علیہ, Hazrat Jalāluddīn Rūmi رحمۃ اللہ علیہ, Farīduddīn 'Aṭṭār رحمۃ اللہ علیہ (1145-1221) and Firdawsī (940-1020) he studied also the biography of the Holy Prophet ﷺ and the Holy Qur'ān. In the works of Goethe, the Persian imagery and style figures, such as comparisons and metaphors, occur very much. Due to this in his "West-östlicher Divan" is created an oriental atmosphere. By this publication the Oriental literary movement got great appreciation. After this the literary movement reached its blooming period by Friedrich Rückert, August von Platen, Friedrich von Bodenstedt, Friedrich Schiller and Heinrich Heine. Writing poems according to the example of Ḥāfiẓ Shirāzī became in itself a current (genre) within the German literature.

'Allāmah Iqbāl was also particularly interested in Goethe. According to him Mirzā Ghālib (1797-1869) was one of the greatest poets of the East and Goethe was his equal in the West. In his poems 'Allāmah Iqbāl refers in this comparison to both poets. The biography of the Holy Prophet ﷺ that Goethe has written in verse, 'Allāmah Iqbāl has indicated it as Jū-ye Rawāň (the flowing stream). A stream which, despite thousands of hindrances and struggles, continues to flow. When he encounters a garden, he becomes meek and it irrigates the flowers. When he encounters a stone, he changes it in a scratch on the water surface. 'Allāmah Iqbāl has rendered this peculiarity in an elegant way in Persian and made it known publicly, which may not be recognized in the original form.

Hazrat Qiblah Pīr Sāhib had the same relation with Germany, which had brought him there. Many Pakistanis live and work in some cities. During his travel his elder brother, Hazrat Pīr Barq Shāh Sāhib رحمۃ اللہ علیہ also went along with him. The latters' eldest son Sayyid Ṣafdar Shāh رحمۃ اللہ علیہ and the third son Sayyid Rizā Ḥusain Shāh رحمۃ اللہ علیہ welcomed them both.

In the evening hours during the first travel to Germany of Hazrat Qiblah Pīr Sāhib and his elder brother (who is also his Shaykh), they delivered their speeches about the fact that Islam means a complete way of life. They clarified on the basis of the primary sources of religion, the

Holy Qur'ān and the authentic Sunnah, that Islam is no religion (service to God) or creed in its literal meaning. This universal lifestyle indicates no private relationship between creature and Creator and that this is not only limited to serving God. However, the Islam comprises a natural lifestyle with a totality of clear precepts. For this reason the use of the word "religion" does not include the concept Islam fully, although the Arabic words Dīn and Īmān are being used to denote respectively the outer and the inner dimensions of it. The Islam guides mankind in all the aspects of his life. In this way this subject got an enlightening explanation, through which the audience could understand this easier.

During the aforesaid meeting also other friends and acquaintances came to meet Hazrat Qiblah Pīr Sāhib and his elder brother, amongst them was the son of Mas'ūd Aḥmad Naushāhī from Naushehra Sharīf. After the late evening prayer they gave other speeches that continued until three o'clock in the morning. There was silence and a special peacefulness, after which he requested his elder brother to do a Du'ā (supplication). The next morning he visited mosque Bilāl, where he became acquainted with professor 'Iṣām Al-'Aṭṭār. Hazrat Qiblah Pīr Sāhib also made a visit to the Central Library of Essen. Here he found a large collection of books in English about Islam.

In this travel a Mīlād program was organised, during it Hazrat Pīr Barq Shāh Sāhib رحمة الله عليه addressed the public and threw some light upon this issue: "Nowadays many celebrate the birthday of their closest family members. Those who celebrate the birthday of the Holy Prophet ﷺ make themselves happy and enrich themselves by these blessings. Imam Abū Shāmah رحمة الله عليه, who is the teacher in Ḥadīth of imam Nawawī رحمة الله عليه, has said the following about this issue: 'The best work that began in our era was that every year on the birthday of the Holy Prophet ﷺ one gave alms and did other forms of charity. Out of enjoyment they decorate their houses and streets, which brings along with it a lot of positive things. Poor and needy persons are treated and cared for in a more decent way. Those who do this, prove that their heart is illuminated by the dignity and love for the most Beloved of Allāh ﷺ. The most important thing here is that by creating him and sending him on earth as *"The mercy of the worlds"* (Qur'ān 21:107), He has shown His greatest grace to His creatures. These acknowledgements of His servants are thus a duty and this expresses a form of gratitude.' Imam Sakhāwī says about this: 'Just like now the birth celebration of the Holy Prophet ﷺ happens, this started after the generation of the Taba' Tābi'īn. From this time all other Muslim countries started attaining concrete forms for it. In the evening before this day one gives alms and does other forms of charity for the poor and the

needy. By telling about the Holy Prophet’s life ﷺ, one is attracted by his blessed personality. By these acts Allāh ﷻ lets rain His grace over them.’ Ibn Jawzī, who has strongly criticized weak transmissions, says: ‘One of the special blessings of celebrating the birthday of the Holy Prophet ﷺ is that due to it Allāh ﷿ saves the person in question from misery and disaster of the whole year. This is also a forerunner that he soon will reach his objective or his sincere wish will be fulfilled.’” These were some quotes from his comprehensive speech.

Hazrat Qiblah Pīr Sāhib went on the nineteenth of April 1981 to Germany. He visited a Turkish mosque there, where he held a long speech and led as imam the prayer. A person who only accepted literal interpretations with atheistic inclinations, asked Hazrat Qiblah Pīr Sāhib to spend some time for answering his questions. He came along with his friends and said to Hazrat Qiblah Pīr Sāhib that prayers were only two, as in the time of Ibrāhīm عليه السلام (Abraham, peace be upon him) and that apart from the Qur’ān no other miracle existed. Hazrat Qiblah Pīr Sāhib responded: “Islam is mainly understood by Qur’ān, the Ḥadīth and Ijmā‘ ul-Ummah (consensus). For almost more than fourteen centuries every day at five different times prayers are performed. Does this mean that you are right, or they are?” Then Hazrat Qiblah Pīr Sāhib recited the first verse of Sūrah Banī Isrā’īl, in which the heavenly journey of the Holy Prophet ﷺ is confirmed as a miracle. The questioner was put to silence and accepted these evidences. The main purpose of this travel to Germany was attending the Chehlum (the 40th day after a person’s death) of his nephew Sayyid Ḥāfiẓ Ṣafdar Shāh Sāhib رحمة الله عليه.

On the first days of January 1983 Hazrat Qiblah Pīr Sāhib visited Frankfurt, where he met Ṣūfī Manẓūr Sāhib. The latter could not be present at the first meeting because his car had broken down. Hazrat Qiblah Pīr Sāhib spoke to the management team of the German branch of the World Islamic Mission (Islamische Welt-Mission). During a program of Mīlād un-Nabī ﷺ he addressed the public, whereby more than forty thousand people were present. The subject was about the superiority of the Holy Prophet ﷺ, his divine message and the importance of following the Sunnah, his perfect example.

In August 1989 Hazrat Qiblah Pīr Sāhib visited Germany once more. Money was collected to finance the Islamische Welt-Mission. On the second of November he went to make further appointments and arrangements to maintain this religious institution. He spoke with Qamar Ḥusain and with his grand-nephew, Sayyid Tanwīr Ḥusain Shāh Sāhib (the latter is the youngest son of Hazrat Pīr Sayyid Ḥāfiẓ Ṣafdar Shāh Sāhib Aṭ'har Qādirī Naushāhī, alias Hazrat Yūsuf Naushāhī رحمة الله عليه).

Travel to Pakistan

Pakistan is the country of birth of Hazrat Qiblah Pīr Sāhib and he regularly is travelling to it. Only in these days (2017-2018) due to high age and weakness, he travels only when it is very necessary. Visiting the own country by a foreigner in itself does not represent much. For those natives who have dedicated their lives to religious objectives, however, such travels have an added value, in which each moment is entrusted to Allāh ﷻ. These precious moments are worth writing down and worth mentioning. The following gives an impression of his valuable visits, such as those ones written down in his diaries.

The first travel back to Pakistan of Hazrat Qiblah Pīr Sāhib took place on 18th March 1968 till June 1968. This was directly after accomplishing his first Ḥajj. He was welcomed in the place Lala Musa in the form of a large procession to Ma'rūf Manzil, his residential place at Darbār-e Naushāhī in Dogah Sharīf. Salīm Sāhib and Ḥāji Muḥammad Ḥanīf accompanied him in this.

During this travel he visited in Lahore the Ḥizb ul-Aḥnāf, a well-known Sunni educational institution that a long time functioned under the leadership of Maulana Abul Ḥasanāt and Maulana Abul Barakāt. Here students graduate as Muslim scholars with the degree of Fāzil (similar to Bachelor of Arts) according to the Dars-e Niẓāmi curriculum. The Dars-e Niẓāmi system in the Indo-Pakistan subcontinent is founded by Mullā Niẓāmuddīn Sehalvi in the eighteenth century. These study subjects according to the Dars-e Niẓāmi are actually derived from the Ottoman era, that has been adapted in the Mughal Empire in India. In the beginning this curriculum started on the basis of certain standard books in Lucknow on the place which has become famous as the Farangī Maḥall. From here this system or course spread to the other large cities, as well as in present-day Pakistan and Bangladesh.

Hazrat Qiblah Pīr Sāhib has made his financial contribution with fixed regularity to the Ḥizb ul-Aḥnāf. When Maulana Abul Barakāt was confined to bed, his son Maḥmūd Aḥmad Rizawī took over the administrative tasks from him. In this way this financial support to this educational institution could not reach in time, while Hazrat Qiblah Pīr Sāhib had donated it on time. After inquiry it appeared that it was due to the disease of his father that this was delayed. During the stay of Hazrat Qiblah Pīr Sāhib in Lahore he met also Muftī Muḥammad Ḥusain Na'īmī with whom he had a conversation about various topics.

At the establishment of Jāmi‘ah Tablīgh ul-Islām in Gujrāt Hazrat Qiblah Pīr Sāhib met the famous Muslim scholars of Gujrat, Muftī Aḥmad Yār Khān Na‘īmī, Maulana Muḥammad Aslam Naqshbandī and other friends and sympathizers from Chaksawārī and Daulat Nagar.

The second travel was on two February 1973. In Lahore Hazrat Qiblah Pīr Sāhib saw again Muftī Muḥammad Ḥusain Na‘īmī. Next he met Qāzi ‘Abdun Nabī Kauwkab in the library of the Punjab University. Here he looked into the catalogue of the University Library for the complete acquisitions of scientific works. On his residential stay Maulana Bustān had come to meet him. He told Hazrat Qiblah Pīr Sāhib that he had let made his passport for his passage to England. The main event of this travel was that there was bought a piece of land for the Jāmi‘ah Tablīgh ul-Islām and at the starting phase together they deliberated each other about the construction plans.

The third voyage of Hazrat Qiblah Pīr Sāhib was on 15 August 1976. During it he saw the tomb that then was under construction of the famous Sunni scholar of Wazirabad, ‘Allāmah ‘Abdul Ghafūr Hazārwi. In Lahore he visited together with ‘Allāmah Abul Maḥmūd Nishtar the holy grave of Dātā Ganj Bakhsh al-Hujwerī رحمة الله عليه. He performed here also the ‘Ishā prayer after which he met Maulana ‘Abdus Sattār Khān Niyāzī. In the meeting with Ḥakīm Muḥammad Mūsā from Amritsar he discussed issues regarding the Majlis-e Rizā, a commission that promotes the Bareilwi school. Hazrat Qiblah Pīr Sāhib requested by way of recommendation to compile an authentic biography of imam Aḥmad Rizā Khān Bareilwi by an authoritative Muslim scholar. With sympathizers there he also discussed about the World Islamic Mission, at which Hazrat Qiblah Pīr Sāhib met the representative from Āzād Kashmīr, Tanwīr Sāhib. He has given instructions on administrative matters. Hence in Chaksawārī, Āzād Kashmīr was organised a meeting. Hazrat Qiblah Pīr Sāhib delivered a speech at the Friday prayer. It was about the communal deterioration of Muslims. He gave a detailed comparison with the present-day and the past. He told that in the past the world depended on them and now their descendants inaptly had become dependent on the world. His speech was so affecting that many attendants started to shed tears.

The fourth travel took place on 16th of March 1981. This was in connection with the construction of the Jāmi‘ah Tablīgh ul-Islām. During this travel he also arranged family affairs. There were no significant details of this travel.

The fifth travel lasted from 16th of March to 13th of April 1986. The first ‘Urs of his elder brother, Pīr Sayyid Barq Shāh Sāhib رحمۃ اللہ علیہ was held. During that visit besides his family members, was also present the second oldest son (his nephew) Sayyid Taṣawwur Ḥusain Shāh Sāhib and his son of twelve years old, Waqār Raḥmān. Many sympathizers came to welcome him. Hazrat Qiblah Pīr Sāhib visited the private library of ‘Abbās ‘Alī Shāh, where he found a very old copy of the Shajarah Sharīf. From Gujrat he went back to Lahore. Here he met his nephew Sayyid Afzal ur-Raḥmān. On 23rd of March, the coffin of Pīr Sayyid Barq Shāh Sāhib رحمۃ اللہ علیہ was moved and reburied on his new place a little further from that place. He talked a long time with the rector of the Jāmi‘ah Na‘īmiyyah concerning the Khatm-e Nubuwwat Academy. In the Nelson hotel in Lahore Hazrat Qiblah Pīr Sāhib was welcomed. At this meeting were present Ruḥayl Aṣghar, a Member of Parliament, and another deputy. The subject of Hazrat Qiblah Pīr Sāhib was the religious situation of Muslims in England. He informed the attendants explicitly concerning the activities of the various groups (Firqahs). On this occasion he discussed the role of the Tablīgh ul-Islam. About this religious institution, he gave an overview and emphasized the miserable conditions under which this was established. Only by the divine favour, the help of the Holy Prophet ﷺ and by the blessed glances of the Saints the group of contributors slowly becomes bigger. Many took part in it and the work began to quicken. When this message became known in this irreligious environment, it seemed as if rain fell on a dry ground. The Muslims, particularly of the Sunni way, participated zealously. ‘Allāmah Iqbāl aptly has said: “Iqbāl is not desperate about his left arable land. If it is moistened, the soil becomes fertile, oh wine pourer!” The attendants were informed of the mosques of the Jam‘iyyat Tablīgh ul-Islām and its activities. In this enlightening speech was felt an enormous inspiration and this was concluded excellently. The Pakistani Muslims expressed a lot of hopeful encouragements and inspirations and did supplications for a long life for Hazrat Qiblah Pīr Sāhib, in order he could continue his services to Islam.

Afterwards he attended an opening of a Madrasah of Qāri Muḥammad Yūnus, a student of Pīr Sayyid Barq Shāh Sāhib رحمۃ اللہ علیہ. On Wednesday second of April started the ‘Urs, at which many Muslim scholars and religious leaders highlighted a number of aspects from the life of Pīr Sayyid Barq Shāh Sāhib رحمۃ اللہ علیہ.

On 13th of April on Thursday evening after the ‘Ishā prayer the Khatm Sharīf was read for Naushah Pīr رحمۃ اللہ علیہ. The next day this was read

for the first wife of Pīr Sayyid Barq Shāh Sāhib رحمۃ اللہ علیہ, Umm ul-Ḥasanāt Fāṭimah رحمۃ اللہ علیہا. On this day also was laid the foundation-stone of the Jāmi‘ Masjid Naushāhiyah. On the sixteenth of April Hazrat Qiblah Pīr Sāhib visited the Holy grave of Hazrat Naushah Pīr رحمۃ اللہ علیہ in Ranmal Sharīf. He stayed for a long time at the Holy grave, after which he met the imam and Khaṭīb (one who delivers the sermons, an orator) of the nearby Mosque. He then went as usual to bookstores where he bought books in large numbers. On Monday eighteenth of April the ‘Urs of Hazrat Naushah Pīr رحمۃ اللہ علیہ started in Chaksawārī. Here he met Sayyid Tanwīr Ḥusain Shāh, the son of Chann Pīr Naushāhī, and other Muslim scholars. After these scholars had delivered their speeches, Hazrat Qiblah Pīr Sāhib spoke in a very effective way. He said: "Our friends celebrate the birthdays of their close family members on an exuberant manner. There is prepared cake and pastries and their name hung decorated. They let print and send to them invitation cards. From far and wide come so many friends and family members together and they sing joyfully "Happy Birthday to You!" These birthdays not only happen at the home of wealthy citizens, but also at the homes of Muslim scholars. In all these houses birthdays are celebrated, what is permitted and no one experiences it as a displeasure. No one who issues a Fatwā of condemnation. How is it then with celebrating the birthday of the leader of the Prophets, the best of creatures, the Holy Prophet ﷺ? They suddenly get convulsions of fierce resistance and those who by reading the testimony of faith (Kalimah) of the most Beloved of Allāh سبحانہ وتعالیٰ have become Muslim and are proud to call themselves Muslim, start to make troubles by acting as mischief-makers. For them it is Shirk (idolatry), which according to them endangers the religion. In the same way they commemorate their dearest deceased ones every year, but when we celebrate an ‘Urs they show aversion!" In short, this speech contained many wise lessons and reinforced the faith of the true followers of the Holy Prophet ﷺ.

Another travel to Pakistan of Hazrat Qiblah Pīr Sāhib lasted from fourth of January 1989 till thirteenth of April 1989. The theme at one of his speeches during this travel was about one of the spiritual successors of Hazrat Naushah Pīr رحمۃ اللہ علیہ, ‘Abdur Raḥmān Pāk رحمۃ اللہ علیہ. Further he said: "In the streets of Mecca the newly converted Muslims were persecuted heavily. The one was dragged over a bed of thorns, the other was laid down on the scorching sand or a heavy boulder was put on that person. The Holy Prophet ﷺ was treated even with more cruelty. At the height of this prosecution Allāh جل جلالہ revealed that they had to have all forms of

Ṣabr (patience, tolerance, perseverance and self-control) and should perform their prayers. *"O those (you) who believe, search support through (by means of) Ṣabr and Ṣalāh (prayer). Surely, Allāh (His favour) is with those who practice Ṣabr."* (2:153) Finally all help and victory were promised to them in both this world and in the Hereafter. (110:1-3) First one prayed in order to get help and then one prayed for thanking Allāh ﷾. This prayer is the efficacious medicine which cures all diseases, extending the aid to the needy ones and the strength to the weak persons. Today Muslims are weak. Everywhere they suffer defeat and they are powerless in the face of the prevailing injustice. At one time Kashmir screams for help, at the other time Palestine. In all these situations, we need to meditate on the quoted verse of the Holy Qur'ān and act according it." In Mangla Hazrat Qiblah Pīr Sāhib was given a warm reception. Here he encouraged the Muslims to return to the true message of the Holy Qur'ān, as it is illustrated verbally and practically by the Holy Prophet ﷺ. The Muslims have dominated the places where they have gone. Wherever they put their steps, they decisively won victory on victory. Now, the dark clouds of decay and decline have covered them. This darkness gives them a hopeless prospect. They are beset by humiliations and disappointments. From where comes this big difference between progress first and then distress? This has just one reason: "They were at that time honoured by being Muslims and you are humiliated by abandoning the Holy Qur'ān!"

Hazrat Qiblah Pīr Sāhib next went to Sheikhupūra. There he attended a meeting of the Gyārhwīň Sharīf in a central mosque. In this program he was invited to deliver a speech about Shaykh 'Abdul Qādir Al-Jīlānī ﵀. When he stood on stage, his first words were: "The institutions in the East are shrouded in darkness. Show your brilliance of benevolence oh master of Jīlān from the West upon this unfortunate place. 'My novice, have no fear', you have spoken in my dreams. Through this my heart blossomed again to dare every whirlwind!" He expounded a number of supernatural gifts of this great Shaykh and stated that the purpose for which the Gyārhwīň Sharīf is held is full of blessings. Through this we give evidence of our love for the saints, by which we qualify ourselves for their generous gifts and protection. We are looking for an excuse to make use of such occasions, at which we can commemorate the loved ones of Allāh ﷻ. When a loved one is commemorated and praised, the All-Hearing (Allāh ﷾) becomes pleased, that His Beloved ones are praised. In this context, in the Holy Qur'ān is stated: *"Verily, the friends of Allāh will not fear, nor will overcome them any grief"* (10:62) In his well-known poem (Al-Qaṣīdah al-Ghawthiyyah) he has informed us *Murīdī lā takhaf,*

Allāhu Rabbī, my disciple fear not! Allah ﷻ takes him in His protection and thus takes away the fears of his disciples too.” After this meeting Hazrat Qiblah Pīr Sāhib travelled to Uch Sharīf, a large centre of saints. Here are buried great saints of the Qādiriyah Order. The city quarter where their Holy graves are located, is also called Maḥallah Qādiriyah. He visited these Holy graves and enriched himself with their inner blessings. He met the spiritual successors present there and discussed for very long time about their life stories. During this travel he read also the Fātiḥah at the grave of Ghulām Sāhib Sachyār Naushāhī. At the foot of the mountain Koh-Tillah he met Maulana Muḥammad Shafī‘ Akhtar Chishti. He saw his private library, where a number of rare books and manuscripts were to be found.

In Rohtās, district Jhelum, Hazrat Qiblah Pīr Sāhib visited the grave of one of the Khulafā (spiritual successors) of Hazrat Naushah Pīr ؒ, Shāh Muḥammad Shahīd ؒ. The following year (in 1990), he returned to Pakistan. This stay lasted from sixth of November till second of December.

The eleventh of November 1990 coincides with a Sunday. Hazrat Qiblah Pīr Sāhib was present in the company of his disciples, who stood still at (were pondering about) this day. He told that the Greeks related the names of the weekdays to a particular celestial body (planet). Sunday was named by them after the sun, Monday after the moon, and so on. In English and many other European languages not all of these names were adopted. Latin names were added to. For the Jews the Sabbath, i.e. Saturday, was considered as a day of rest. On this day they carried out only religious prayers and did not do other work. This day was a day off from respect to their religion. For the Christians Sunday became their free day, on which they together did their prayers in the church. The whole life of Muslims, on the contrary, was intended for worship. So they have no special free day. The Friday is regarded as more blessed, although it is not the case that the work must be stopped on this day. In the Holy Qur’ān is only mentioned to participate in the Friday prayer, Jum‘ah (also spelled as Jumu‘ah). *“Oh you who believe, when you are called for the Ṣalāh of Jumu‘ah (Friday prayer), hurry to the Dhikr of Allāh (recollection) and let behind transactions (mundane work). That is better for you, if you knew!”* (62:9) This means that when Muslims hear the Adhān (call to prayer) they must immediately stop their work and refrain from buying and selling in order to be able to perform together the Friday prayer. From this we can conclude that work was already done before. Only to perform this prayer, this daily work was

discontinued temporarily. In the Qur’ān verse following next, it is told to the believers that they can resume their work after their prayers.

On this day three people entered (were initiated) into the spiritual Order, namely ‘Atīqur Raḥmān son of Dr. Muḥammad Akram, Sayyid Khādim Ḥusain Shāh Bukhārī from Kashmīr Colony and Sayyid Suhayl Muḥammad Shehzād. On twelfth of November Chaudhri Muḥammad Dīn and Muḥammad Ḥanīf visited Hazrat Qiblah Pīr Sāhib. Also the Muslim scholar from Mīrpūr, Maulana Iftikhār ‘Alī Naqshbandī came to meet him. The next day Hazrat Qiblah Pīr Sāhib took part in the marriage of the daughter of Muḥammad Younas (Yūnus), better known as Uwaysī Sāhib, in Pindwari, district Jhelum. On the 14th of November he met Maulana Ayyūb Hazārwī and Qārī ‘Alā’uddīn. The next day Muḥammad Shaukat from Mīrpūr took at his hands the pledge of Bay‘ah.

On twenty-eighth of November Muftī Sayfur Raḥmān Hazārwī visited Hazrat Qiblah Pīr Sāhib. In Rāwalpindi, Maḥallah Nasirabad, Hazrat Qiblah Pīr Sāhib delivered a speech during a religious meeting. After the Du‘ā twenty-four persons were initiated into the spiritual Order.

On 29th of November 1990 at the Jāmi‘ah Tablīgh ul-Islām in Ḍogah Sharīf was organised a meeting of “Dastār-Bandī”. Dastār-Bandī is a ceremony in which graduates are wrapped with a turban on their heads. There were a number of persons who became Ḥāfiẓ-e Qur’ān (someone who knows how to recite the Qur’ān text by heart). Amongst these persons were Ḥāfiẓ Muḥammad Shafī‘ Naushāhī, Ḥāfiẓ Muḥammad Iftikhār Naushāhī and Muḥammad Iqtidār Naushāhī. There came many people from neighbouring villages and the surrounding area to attend this ceremony. Hazrat Qiblah Pīr Sāhib told about the virtues and the blessings of the Holy Qur’ān. After this ceremony fourteen people took the pledge of Bay‘ah at his hands in order to obtain admission to the spiritual Order.

On 30th of November Hazrat Qiblah Pīr Sāhib answered an invitation at the house of Muḥammad ‘Abdur Rashīd Naushāhī. On this occasion two ladies took the Bay‘ah through him by holding his shawl. On second of December Hazrat Qiblah Pīr Sāhib went home to visit Maulana ‘Abdul Quddūs. He took also the pledge of Bay‘ah at the hands of Hazrat Qiblah Pīr Sāhib. On his way back from Wazirabad two more men were initiated into the spiritual Order.

Hazrat Qiblah Pīr Sāhib organized on sixth of December 1990 an ‘Urs of Shaykh ‘Abdul Qādir Al-Jīlānī رحمة الله عليه. This would take place from twelve o’clock at noon. A day earlier all the necessary preparations were made to offer a meal to the guests and all the visitors on this day.

Then it was decided to offer mainly meat and rice. All employees were informed and everyone was put to work for his specific task. Hazrat Qiblah Pīr Sāhib owns except personal excellent religious merits, also worldly qualities, among which are managing administrative and organizational affairs. One has seen him in any matter as a great organizer at work. His whole life is similarly structured and he is encouraging others to work in this manner as well as in the manner to be organized in the best possible way.

On eighteen December Mir Muḥammad Chattarpari entered into the spiritual Order by taking the pledge of Bay‘ah at the hands of Hazrat Qiblah Pīr Sāhib. Maulana Muḥammad Aurangzeb Jhelumi came to meet the latter. Hazrat Qiblah Pīr Sāhib gave him instructions how to arrange and to design the Ishtihār (posters or pamphlets) for the ‘Urs of Shaykh ‘Abdul Qādir Al-Jīlānī رحمۃ اللہ علیہ. This ‘Urs meeting commenced with a Qur’ān recitation of Qāri ‘Abdul Qayyūm Ulfat Naushāhī, ‘Ābid Ḥusain Naushāhī and Qāri Muḥammad Rafīq Naushāhī. Next came many persons who were allowed to recite Na‘ts (hymns in honour of the Holy Prophet ﷺ). Speeches were subsequently given by Maulana Muḥammad Ṭufayl Az'har, Maulana ‘Abdul Khāliq, Maulana Muḥammad Ayyūb Hazārwī and Maulana ‘Abdul Quddūs Naushāhī. Also other great Muslim scholars, including Maulana Muḥammad Ṣiddīq and Muftī Sulaymān attended this meeting. This meeting was organised on a large-scale, in which people participated in large numbers. Hazrat Qiblah Pīr Sāhib also gave a speech about Ghauth-e Pāk رحمۃ اللہ علیہ, what he did full with eagerness and dedication. His last sentences seemed to contain no words, but it was as from his lips pearls and jewels (very precious statements) came out. At the end two persons performed the Bay‘ah at his hands.

In the same month of December there was a program in Mīrpūr and Dinah. During this meeting a man joined the spiritual Order of Hazrat Qiblah Pīr Sāhib by taking the Bay‘ah at his hands. Hazrat Qiblah Pīr Sāhib visited the tomb of a very famous Muslim scholar of the Indo-Pakistan subcontinent and also a Khalīfah of Hazrat Naushah Pīr رحمۃ اللہ علیہ, ‘Allāmah ‘Abdul Ḥakīm Sialkoti رحمۃ اللہ علیہ. At that time in which very poor means of transport and communications existed, his fame had run him ahead. He has written about the different topics of the Islām, such as Manṭiq (logic), Falsafah (philosophy) and ‘Ilm ul-Kalām (dogmatics or theology). His works are considered very important and are even taught in the Dars-e Nizāmī system. The works which he has written show clearly his expertise that he has not only acted on Taqlīd (following a certain Madh'hab or legal school) but also performed the duties of a

Mujtahid (qualification to issue own explications). In this way his works have got the appreciation and are considered to be genuine. Hazrat Qiblah Pīr Sāhib read the Fātiḥah at his grave and sat a long time next to it with his head bowed downwards.

Further on in this month of December 1990 a grand meeting was held in Rawalpindi in the mosque of ‘Allāmah Muḥammad Aurangzeb Qādirī. The theme Hazrat Qiblah Pīr Sāhib dealt at this gathering was about the Faḍā’il (excellent virtues or qualities) of the first Caliph, Hazrat Abū Bakr Aṣ-Ṣiddīq رضي الله عنه. He highlighted the special life of this most prominent Ṣaḥābī in a unique way. “He was inseparable from the Holy Prophet ﷺ. He ransomed slaves who were Muslims to manumit them afterwards and similarly redeemed them from all sorts of difficulties. His position as most loyal companion during the Hijrah, emigration from Makkah Mukarramah to Madīnah Munawwarah, during the battles and his death, is exemplary.” These words of Hazrat Qiblah Pīr Sāhib were part of his very moving speech. At this meeting two persons did the Bay‘ah at his hands.

Earlier in the year 1990 Hazrat Qiblah Pīr Sāhib visited Pakistan in connection with the Mi‘rāj un-Nabī ﷺ, the commemoration of the heavenly journey of the Holy Prophet ﷺ. During this travel he came also in Sargodha and its surroundings. He was accompanied by Ḥāji ‘Adālat Khān and other disciples. A large group in Chak Shamālī number 116 joined the spiritual Order.

For administrative and educational affairs Hazrat Qiblah Pīr Sāhib had visited already Dār ul-‘Ulūm Jāmi‘ah Islāmiyah in Chaksawārī many times. He attended and presided various religious meetings. Meanwhile he bought in Lahore both new and old books on various topics. He also had enrolled Ḥāfiẓ Muḥammad ‘Ābid Naushāhī to study at his costs. From Lahore, Rāwalpindi and the neighbouring cities many well-known Muslim scholars came to meet him. The construction work of religious institutions, among that of Naushāhpūr Sharīf, there he supervised these works which gradually neared its completion. Despite all these engagements he also paid attention to writing and composing a number of books. His Punjabi poetry Zāristān-e Naushāhī was written, proofread and printed. Other volumes of poems were printed, such as Khizr-e Naushāhī and distributed free among the scholars, students, and other interested persons. During this travel he helped many sick and poor persons both morally and financially. He also made arrangements for a group of Muslim scholars to come to England at cost of Jam‘iyyat Tablīgh ul-Islām. In this group is included among others: Maulana Ṭufayl Az'har and Maulana Munīr Sāhib.

On twenty-eighth of November 1991 Hazrat Qiblah Pīr Sāhib travelled again to Pakistan. This travel lasted until 23th of January and he was accompanied by Sayyidah Umm ar-Riḍā, Hāfiẓ Wazīr and Muḥammad Hārūn Naushāhī. The most of his time he stayed in Naushāhpūr Sharīf in Kashmīr Colony, Jhelum, where the construction works almost were completed. He regularly visited the Holy graves in Chaksawārī, whereas he went to other places when it was really necessary and he stayed here very briefly. Many people from the various strata of the population visited Hazrat Qiblah Pīr Sāhib to ask him advice in their social problems. Also a large number of Muslim scholars and Qāris came to see him. Amongst them was also present ‘Allāmah Muftī ‘Abdul Qayyūm Rizawī. Several Muslim scholars in Mīrpūr joined to the spiritual Order. Ḥāfiẓ Muḥammad Bashīr from Sāgirī, Ḥāfiẓ Muḥammad Fāzil Naushāhī and many other Ḥuffāẓ (plural of Ḥāfiẓ) stayed in his company. Upon his return to Pakistan Hazrat Qiblah Pīr Sāhib went to Faiṣal Masjid, while building was in full progress. He prepared and reassured upon his return to England, although this had become an annual habit of him. He also sometimes out of necessity, when there occurred an inevitable situation, has bought straight away a ticket for visiting Pakistan. An example of this is the journey of twenty-fourth of June 1990.

The oldest brother of Hazrat Qiblah Pīr Sāhib, Pīr Sayyid Pīr ‘Ālam Shāh Sāhib رحمة الله عليه became suddenly very seriously ill in Pakistan. After having heard this message, he came to his brother as soon as possible. He was relieved with this visit, since his brother showed considerable improvements in those days. He said to him: “With Allāh’s abundant favours I see you in healthy state!” His brother smiled and said: “What has said your Urdu poet so appropriate? ‘By seeing him the face regains its colour. He thinks that the condition of the sick has improved!’” The following days both brothers continued having confidential conversations, while the disease was becoming more severe. Despite his weakness Pīr Sayyid Pīr ‘Ālam Shāh Sāhib رحمة الله عليه kept performing his prayers and doing the daily Awrād and Waẓā’if (reciting of certain religious texts). When he came back to consciousness, he continued with saying the Kalimah (testimony of faith) and the Durūd Sharīf. The day he passed away from this world, his condition improved and became little stable. He made a gesture to Hazrat Qiblah Pīr Sāhib to come sit near him, who took close to him a place before his eyes. With a very weak and difficult voice he said: “The traveller returns to his home country. I am very happy that all my loved ones are with me. Those who are not here (visible), have just visited me in my dreams. It seems that

they came calling me (to take me away)." Hazrat Qiblah Pīr Sāhib said upon this: "Brother, do not say anything disappointing." He answered: "What kind of disappointment? This is an announcement of the truth!" After this he said the Kalimah and began to read the Durūd Sharīf. A smile came on his face and with the right hand he made a gesture as if he was calling someone to come near him. Hazrat Qiblah Pīr Sāhib mentions that his "sixth" sense (intuition) told him that he, at that time, was calling to the angel of death while he became happier. This was the same situation that befell Hazrat Mawlana Jalāluddīn Rūmī رحمۃ اللہ علیہ: *"Come forward, come forward. My messenger from the presence of the King, come with me and bring me to the Sultan (the Supreme Authority)!"* Pīr Sayyid Pīr 'Ālam Shāh Sāhib رحمۃ اللہ علیہ said farewell to this earthly life and passed this last moment modest, but cheerful. The traveller went to his final destination, while a smile graced his face, as if every word of the Durūd Sharīf had sealed his lips. A well-known line of 'Allāmah Iqbāl reminds us directly to it: *"The sign of the true believer is that when death comes at him, a smile comes on his lips."* At the funeral prayer all people from the area were gathered around. Anyone who got notice of his obituary did his best to participate in it. Leading Muslim scholars, persons of the government and ordinary men together gathered for a huge funeral. From distant regions of Pakistan persons came to express their mourning. Pīr 'Atīqur Raḥmān from Dhālgari Sharīf, 'Allāmah Muḥammad Bashīr Muṣṭafawī from Mīrpūr, Chaudhri Muḥammad Sharīf from Lahore and many from Islamabad attended the funeral ceremony. There the Fāitḥah was read a lot of times and those who could not be present, sent a mourning message. In this way Hazrat Qiblah Pīr Sāhib stayed for a long time on this spot. Many times reciting of the Holy Qur'ān was finished, the Durūd Sharīf similarly was read many times and the Īṣāl uth-Thawāb (conveyance of the blessings) was done. Among the attendants there were many who previously did not take the Bay'ah at the hands of Hazrat Qiblah Pīr Sāhib and now got the opportunity to do so. As a result, many were initiated by him into the Silsilah (spiritual Order) of the Qādiriyah Naushāhiyah.

From seventeenth of February 2001 till twenty-fifth of March 2001 Hazrat Qiblah Pīr Sāhib stayed in Pakistan. During this travel Parwez Iqbāl Doyal, Ḥāji Muḥammad Iqbāl Jhelumi and his wife accompanied him. As usual Hazrat Qiblah Pīr Sāhib wherever he travels in a foreign country, buys a great lot of books. This was, however, on a very large scale in Pakistan. By Allāh's abundant grace there are many authors who have been writing here on Islamic topics in Urdu and English. This shows that the relationship with religion has been preserved.

Books in Persian, Arabic and English about religious topics issued in other countries, are acquired by Pakistani booksellers. Due to this huge offer and assortment Hazrat Qiblah Pīr Sāhib frequently goes to a bookstore to check out their stock. This time it was more comprehensive, because his purpose was to improve the library of the Jāmi'ah Naushāhiyah authentically. On nineteenth of February he took so a car with a van to Akora Khattak and Peshawar. The place Akora Khattak is the city of the famous Pashtu poet Khush-hāl Khān Khattak, where a lively interest in religious knowledge acquisition exists. In Akora Khattak he bought for approximately sixty thousand Rupees books and bought for ninety thousand in Peshawar. Since there is taught in many existing schools in Arabic, there are also many Arabic books to be found. In the province Sarhad is through the Jam'iyyat-e 'Ulamā-ye Islām the influence of the Deobandi school, strongly present. The Muslim scholars of this place hold ambivalent views. These double values are noticeable in their attitude towards the Bareilwi school and in their religious leaders (Pīrs). They have masked their own religious leaders well. They follow them in all kinds of things which the Bareilwi school also does, but when it reaches a specific issue, they regard their other actions as Shirk (idolatry). In the field of 'Aqā'id (religious creeds or doctrines) they tend sometimes to the side with the Ahl-e Ḥadīth and sometimes with the Bareilwi school. Sunni Muslim scholars should pay full attention to it and unveil their double-sided policy. The average people have interest in the religion. They respect (Ta'ẓīm) Holy graves, take vows (Nadhr) and give voluntary alms (Khayrāt). The political strategy of the Jam'iyyat-e 'Ulamā-ye Islām comprises that they want to get control over (manage themselves) the mosques. Here they appoint their own scholars from among their group. Furthermore, they leave the average people undisturbed, so that once they have gained their confidence, they will vote for them in elections. This is their policy, namely having control over religious institutions, so that the public will accept them finally as leaders. Afterwards they make misuse of their goodness, arising from religious sentiments.

On 25 February 2001, a meeting was held in connection with the Jāmi'ah Naushāhiyah for a collective consultation. More than twenty Muslim scholars attended this meeting, including Muftī Muḥammad Yūnus from Chaksawārī, Maulana Munīr Aḥmad Naushāhī, Maulana Anwār ul-Islām, Maulana Khādim Ḥusain, Sayyid Muḥammad Shāh Naushāhī, Ḥāfiẓ Muḥammad Aslam from Dhatyālah and Maulana 'Abdul Laṭīf Qādirī. There were different agenda points, for example, who had to keep supervision, i.e. who was going to do administrative

works. Hazrat Qiblah Pīr Sāhib discussed the situation of the newest pupils, that in addition to their upbringing and education particular attention had to be paid for learning to write. He said: "There is arisen also a large shortage in the Muslim scholars. They were able to complete their study successfully and to obtain skills in giving speeches but focus their attention too little on writing books. Delivering speeches is a temporary necessity, while writing remains for always. Scholars of the Deobandi school and from the Mawdūdī group have in this field acquired a dominant position. Pupils and students are studying their literature and consider them as "the" example to know Islām better. The Jāmi'ah Naushāhiyah should take extra in account of this that after their completion they should not only serve as imams or preachers, but also have to contribute in literary field as researchers and authors. In the future they should be capable to manage the media and other means of communication in better ways by their expertise." He also made clear the following: "The subjects that nowadays are regarded as obsolete, such as the Greek logic and the like, should be replaced by an appropriate subject. New subjects that meet the requirements of the time, should be taught. The life of the present time and the related issues to it has become a bit complicated. The solution is not available in the logic books like the Isagoge of Porphyry and the comment on it by Mullā Ḥasan and others, but in new sciences. There are already done research very much in disciplines as sociology, economics, modern philosophy, psychology and the natural sciences. For the Jāmi'ah Naushāhiyah it is a requirement that its curriculum also contains these subjects. Since most books about modern sciences are written in English, it is also necessary to master the English language properly. A saying of the Holy Prophet ﷺ has this specified: *'Wisdom is the lost heritage of the (wise) believer. Wherever he finds, he has the most right to it (should be owned by him)!'"* Hazrat Qiblah Pīr Sāhib also added to it: "All the languages that are taught, should not only be limited to a passive mastering (knowledge) of the language, but extended to an active one, in order that a thorough skill is developed in both writing and speaking. Among us there are many scholars that complete their study according to the Dars-e Niẓāmī system, attain a diploma and wrap on their head a turban as a sign of learning, but are not even able to write a short letter in Arabic. They are incapable to have a conversation in Arabic. In the Jāmi'ah Naushāhiyah these languages should be taught as well as possible, whereas the fluency and writing skills must be optimally. Besides religious subjects also worldly subjects must be taught and in these fields examined. One needs to

attain a degree in both religious and worldly subjects, in order to become more decisive and active in the society." At the above-mentioned meeting were present also experts of new sciences: Rājah Ṭāhir Maḥmūd Khān, Ḥāfiẓ Niyāz Aḥmad and Ḥāfiẓ Abū Sufyān.

Hazrat Qiblah Pīr Sāhib checked again the purchased books for the library of the Jāmi'ah Naushāhiyah but was not entirely satisfied. So he scrutinized different catalogues of printed books, which he marked. He sent Chaudhri Nithār Aḥmad Naushāhī, Qārī Munawwar Ḥusain Naushāhī, Maulana Amīr-Bakhsh Siyālwī and Maulana Munīr Aḥmad Naushāhī and few others to Lahore. They had to purchase the marked books and add to it other books that they considered suitable from their own view. In this way there was spent about two hundred and fifty-thousand Rupees in buying books.

Establishment of religious organizations and educational institutions

It is a fact and a necessity that groups and societies must be coordinated for a good progress. This includes besides all kinds of administrative and financial tasks and responsibilities, also tasks such as supervising of the intended religious objectives and maintaining the purity of Sunni teachings. Quite in this modern era where both information and disinformation directly are made available to the public, this brings along with it many controversies, whereby unambiguity and clarity are needed more.

Various religious groups or schools of thought claim on their turn to have the right to these pure Islamic teachings, known as the *Ahl us-Sunnah wal-Jamā'ah.* Namely the authentic (orthodox) mainstream according to the consensus of the Ṣaḥābah, the Tābi'īn (the next generation after them) and the Taba' Tābi'īn (these three generations are also called As-Salaf aṣ-Ṣāliḥin). The teachings and the practices of these generations are the basis for our community. Precisely for this reason Hazrat Qiblah Pīr Sāhib considers himself assigned to the missionary duty, both internally (within different Muslim groups) and externally (outside Muslim communities, aimed at non-Muslims), for its clarification, through devoting his life to the transmission of this original, perfected, universal message of Islam as a world religion.

The establishment of such religious organisations and educational institutions, requires not only recruiting and financing of competent scholars in order to provide religious information to both Muslims and

non-Muslims. There is also the need for the personal guidance of situations in order to prevent all kinds of misunderstandings, that can result in far-reaching conflict situations, disputes and other forms of splitting ups within the Muslim community. Each teamwork regularly has had such troubles in the beginning, whereby occasionally even inevitable divisions between them have erupted.

A number of well-known examples of religious organisations, which Hazrat Qiblah Pīr Sāhib personally was able to establish are, Jam'iyyat (Jamiyat) Tablīgh ul-Islām in 1967, The World Islamic Mission in March 1972 and The Islamic Missionary College in 1974. The above-mentioned organizations and institutions are located in England and a few in other European countries.

In Pakistan due to Hazrat Qiblah Pīr Sāhib are founded:

1. the Jāmi'ah Tablīgh ul-Islam in June 1968 in Daulat Nagar,
2. the Jāmi'ah Islāmiyah in Chaksawārī, district Kashmir in 1970,
3. the Markazī Jāmi'ah Naushāhiyah (Islamic University) in Naushāhpūr Sharīf (Jhelum) in 1991,
4. Dār ul-'Ulūm Jāmi'ah Naushāhiyah in Sohawa in 1994 in Chakwāl,
5. The Jāmi'ah Qādiriyah Naushāhiyah in Ranmal Sharīf in the district Mandi Bahauddin is already completed in order to be used.

Jam'iyyat Tablīgh ul-Islām

Among the organisations that played in England an important role for the introduction of Islam through the establishment of religious organizations on the basis of fraternity and equality, the Jam'iyyat Tablīgh ul-Islām has a special part in this. Hazrat Qiblah Pīr Sāhib carefully and actively has done his utmost best for more than half a century to outline it, about which English journalists have reported this repeatedly in newspapers and magazines. In fact he already began the very first day with it when he put his first step in England, for carrying out such necessary solutions.

As mentioned earlier, Hazrat Qiblah Pīr Sāhib worked in the night shift in a textile factory, so he got some leisure for teaching children and adults basic knowledge about the religion during the daytime at his home, likewise learning how to read (the correct study of) the Holy Qur'ān. The people from the environment appreciated this and gradually started to support him in this. They realized that he committed enormous efforts and that he possessed all the necessary

qualities. So sixty countrymen joined to him in the beginning for the establishment of the Jam'iyyat Tablīgh ul-Islām.

It is always a big issue for the inhabitants of England and of other European countries, how to educate and protect their children in a secular society to resist decay, in which they have become alienated from their religious values and standards. In this Hazrat Qiblah Pīr Sāhib had coached and provided them all required information. They needed an Islamic Centre where they could be taught in the religion.



The most appropriate place for this was undoubtedly a mosque or a place to pray. For this reason all participants supported Hazrat Qiblah Pīr Sāhib, upon which they bought two buildings directly opposite his home. In 1967 they got planning permission. At 68-69 Southfield Square was founded the first and grand mosque of Jam'iyyat Tablīgh ul-Islām. Jam'iyyat (Jamiyat) Tablīgh ul-Islām literally means "Association to promote the Tablīgh (mission or message) of Islam."

In 1986, a research of journalists in their articles under the theme "Great Britain and Islam" showed, that there are represented different Muslim groups in the society. Each of them has his own mosque. To these groups belong: Ahl-e Ḥadīth, Shī'ah, Wahhabis (including Salafis), Deobandis, Tablighi Jamaat (Tablīghī Jamā'at) and Jamaat-e Islami (Jamā'at-e Islāmī). Bareilwis and Ghulām Aḥmadis are included in this. The researchers have divided the Wahhabis into Ahl-e Ḥadīth

and Deobandis, who consider the Tablighi Jamaat and Jamaat-e Islami as branches of the Deobandis. As a representative of the Bareilwi school Jam'iyyat Tablīgh ul-Islām has a large part in it, that has most mosques in Bradford and the surrounding area under its management.

As an umbrella organization, the Jam'iyyat Tablīgh ul-Islām nowadays is managing about more than twelve mosques or places to pray. Below is given a list of the most well-known places:

1. 68-69 Southfield Square in Bradford 8;
2. Roxy Buildings Mosques, Berkerend Road in Bradford 3;
3. Islamic Missionary College at 28 Shearbridge in Bradford 1-7;
4. 21 Aberdeen Place in Bradford 7;
5. 13 Jesmond Avenue in Bradford 9;
6. 84 Beamsley Road in Bradford 9 Frizinghall;
7. 2 Browning Street in Bradford 3;
8. 87-89 Ryan Street in Bradford 5;
9. 564/568A Thornton Road in Bradford 8;
10. 133 Tollerlane, Elite Building in Bradford 8;
11. 9 Darfield Street in Bradford 1 (Jamia Mosque);
12. 45 Coventry Street in Bradford 4;
13. 1-3 Burnett Place in Bradford 5 (Jamia Ghousia Masjid);
14. 38 Hilton Road in Bradford 7;
15. 28 Hoxton Street in Bradford 8;
16. 8 Farfield in Bradford 8 Manningham;
17. 54 Aireville Road in Bradford 9 Frizinghall;
18. Victor Street, St. Lukes Church in Bradford 9;
19. Buttler Street, Off Berkerend Road in Bradford 3;
20. 91 Saffron Drive, Allerton in Bradford 15.

The World Islamic Mission (WIM)

Previously briefly has been stated that Hazrat Qiblah Pīr Sāhib during his second Ḥajj (19 December 1972 until 20 January 1973) took the initiative for the establishment of the international Muslim organization "The World Islamic Mission". This idea occurred to him during his visit to Madīnah Munawwarah at the Holy grave of the Last, Noblest and most Beloved Prophet ﷺ. Hazrat Qiblah Pīr Sāhib was looking already for an appropriate solution all times against the growing decline of Sunni communities in the world. This he experienced personally in Bradford and across England (UK) and the rest of the European countries, where the true Islam slowly began to

disappear from sight. In his innermost he got answer from the Prophetic court ﷺ for launching a central organisation, that could unite and protect the Sunni Muslims against decay. His prayers were answered and he began from that moment to get in touch with different Sunni Muslim scholars, who supported this idea.

During the major pilgrimage he met great leading scholars, religious and spiritual leaders. Hazrat Qiblah Pīr Sāhib discussed his idea with them. The first meeting he held was in Minā, where the scholars who were present were few in number. In a second meeting again many Muslim scholars were invited for this, but also this time they had come in a small amount. Nevertheless, Hazrat Qiblah Pīr Sāhib did not lose his courage and held a third meeting in his residence in Al-Misfalah, a neighbourhood Southern of Makkah al-Mukarramah. This third meeting succeeded in his purpose.

On Saturday 20 January 1973 after the night prayer, Ṣalāt ul-'Ishā', great leading scholars and religious and spiritual leaders came together at the residence of Hazrat Qiblah Pīr Sāhib. All pondered at the idea of an international organization for the preservation and dissemination of the pure teachings of Sunni Islam. In this meeting were mainly persons from India, Pakistan, Āzād Kashmir and England. Except Hazrat Qiblah Pīr Sāhib himself the following Muslim scholars and laymen were present (a number of which are now retired or deceased):

1. Muḥammad Madanī Ashrafī Jīlānī;
2. 'Allāmah Muṣṭafa al-Az'harī;
3. Maulana Abdus Sattār <u>Kh</u>ān Niyāzī;
4. Maulana Ḥabīb ur-Raḥmān;
5. Maulana Muḥammad Iqtidār Aḥmad Na'īmī;
6. Sayyid Muḥammad Hāshimī Ashrafī Jīlānī;
7. Sayyid Shāh Asrār ul-Ḥaqq;
8. Faqīr Muḥammad A'ẓam Fayz Shāh;
9. Muḥammad Isma'īl Rizavī;
10. 'Allāmah Arshad ul-Qādirī;
11. 'Allāmah 'Abdul Bāri;
12. 'Allāmah Abdul Bāqi Ashrafī;
13. Pīr Sayyid Muḥammad Nūrānī from Hyderali, Gujrat, India;
14. 'Allāmah Ismā'īl 'Urjī;
15. Ṣūfī Muḥammad Ilyās and
16. Ḥāji Ṭālib Ḥusain.

‘Allāmah Arshad ul-Qādirī made a report, that was signed by the abovementioned Muslim scholars, including Hazrat Qiblah Pīr Sāhib and by a few laymen. This document constitutes a concrete evidence of the initiative of Hazrat Qiblah Pīr Sāhib. The following is a short representation of the topics discussed.

“*Bismillāhir-raḥmānir-raḥīm.* Allāh’s name I begin with, the most Merciful, the extremely Compassionate. Today 17 Dhul-Ḥijjah 1392 A.H. (20 January 1973) many pilgrims, religious scholars and spiritual leaders have assembled in Al-Misfalah, in Makkah Mukarramah. This meeting was chaired by Maulana Ḥabīb ur-Raḥmān, in which the following persons participated:

1. Pīr Sayyid Ma‘rūf Ḥusain Shāh Qādirī Naushāhī,
   from Chaksawārī, Āzād Kashmir in Pakistan;
2. Muḥammad Madanī Ashrafī Jīlānī,
   from Kachochha Sharīf, district Fayzabad, U.P. in India;
3. ‘Allāmah Muṣṭafā al-Az'harī,
   Dār ul-‘Ulūm Amjadiyah, Karachi number 3 in Pakistan;
4. Maulana ‘Abdus Sattār Khān Niyāzī,
   Mc. Lord Road, Lakshmi Chauk in Lahore, Pakistan;
5. Maulana Ḥabīb ur-Raḥmān,
   Dāk-khāna Dhangar, district Mabad in India;
6. Maulana Muḥammad Iqtidār Aḥmad Na‘īmī,
   from Gujrat city, district Gujrat in Pakistan;
7. Sayyid Muḥammad Hāshimī Ashrafī Jīlānī,
   from Kachochha Sharīf, district Fayzabad, U.P. in India;
8. Sayyid Shāh Asrār ul-Ḥaqq,
   from Kota, Rajasthan in India;
9. Faqīr Muḥammad A‘ẓam Fayz Shāh,
   Dār ul-‘Ulūm ‘Arabiyah Gulzāriyah, Shāh Jamal Badi Sharīf,
   Dera Ghāzi Khān in Pakistan;
10. Muḥammad Ismā‘īl Rizavī,
    Dār ul-‘Ulūm Amjadia, Karachi number 5 in Pakistan;
11. ‘Allāmah Arshad ul-Qādirī,
    Madrasah Fayz ul-‘Ulūm, Jamshedpūr, Bihar in India;
12. ‘Allāmah ‘Abdul Bāri,
    Bashod Devarbazar Jamshedpūr, Bihar in India;
13. ‘Allāmah Ismā‘īl Urjī,
    Maḥalla Patel Zangar, district Bharuch in India;
14. ‘Allāmah ‘Abdul Bāqi Ashrafī,
    Kari Pukhta Anola, district Bareiley in India;

15. Pīr Sayyid Muḥammad Nūrānī,
    from Hyderali Bharuch, Gujrat in India.

First of all ‘Allāmah Arshad ul-Qādirī thanked Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh Qādirī Naushāhī, that Hazrat Qiblah Pīr Sāhib after many days with great difficulty succeeded to bring together Muslim scholars from different places. This ‘Allāmah Sāhib told that this meeting had two major objectives. The first objective is the realisation of an international Sunni organization, since most Muslims from different countries barely are in contact with their religious fellow brethren. In this way it is possible by cooperating with each other to preserve and strengthen the religious teachings according to the true Sunni approach.

After long discussions and considerations they accepted Maulana Abdus Sattār Khān Niyāzi's name ‘All World Islamic Mission’ and it was unanimously chosen. As a member and co-founder he mentioned the name of Hazrat Qiblah Pīr Sāhib as initiator, founder and main supervisor, that was accepted by all persons there. The recommendation of ‘Allāmah Muṣṭafā al-Az'harī was that the head office of this organization, had to be seated there where the main supervisor resided. For this reason Bradford in England was designated as headquarter. At the suggestion of Maulana ‘Abdus Sattār Khān Niyāzī Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh Qādirī Naushāhī, was elected as conveyer with the authority to appoint for this task representatives in other Muslim countries, in order that also there could be established subsections (branches) on the spot for continuing efforts to this organization. By Hazrat Qiblah Pīr Sāhib also will be composed a statute according to the requirements of the current era.

The second objective is to hold a common assembly during the Ḥajj seasons, so that the position and the ‘Aqīdah (religious creed) of this genuine Sunnī organisation is strengthened further. After having thought long about this, Maulana ‘Abdus Sattār Khān Niyāzī suggested the idea of renting a place and to cover it with tents, because the financial position still was not sufficiently for buying a permanent building. This service came for the account of the ‘All World Islamic Mission’. Around 12:00 at night this blessed meeting was concluded with praying sincerely a Du‘ā (supplication).”

Of the above report, there is another made by Ḥāji Muḥammad Ilyās, with more or less the same wording. The only difference is mentioning that this meeting happened under the chairmanship of Hazrat Qiblah Pīr Sāhib instead of Maulana Ḥabīb ur-Raḥmān. When Hazrat Qiblah Pīr Sāhib was asked about this, he said that he had requested Maulana Ḥabīb ur-Raḥmān to assume this task, but he replied: "Since you have organized this meeting you have more right to do this!" Despite the insistence by Hazrat Qiblah Pīr Sāhib, he refused, but later agreed with it to conclude this meeting with his speech as a summary. For this reason, 'Allāmah Arshad ul-Qādirī has mentioned Maulana Ḥabīb ur-Raḥmān in his report as chairman. According to Hazrat Qiblah Pīr Sāhib this is correct, but he added that "Because Ḥāji Muḥammad Ilyās also attended this meeting and his report is based on truth, this fact cannot be denied." The difference of both reports is actually on the basis of mutual respect and has moreover not any importance.

Initially Hazrat Qiblah Pīr Sāhib invited 'Allāmah Arshad ul-Qādirī from India to England for the establishment of this international Sunni organization.

On 21th of April 1974, in the Saint Georges Hall, in Bradford the Executive Board was elected again. In the official statutes (with a total of 34 articles) of this international organisation was the name "All World Islamic Mission" adjusted slightly in "The World Islamic Mission" after the Daily Gate Conference that was held on 15th and 16th of May 1974. Muslim scholars were officially re-elected at this meeting and further guidelines of this international Sunni organization were put in detail. Immediately in the presence of all attendants as witnesses, after Hazrat Qiblah Pīr Sāhib was accepted unanimously by the majority of votes as president, he handed on this choice to 'Allāmah Shāh Aḥmad Nūrānī Ṣiddīqī رحمۃ اللہ علیہ, so that he could be appointed as president. Maulana 'Abdus Sattār Khān Niyāzī رحمۃ اللہ علیہ was chosen as vice-president and 'Allāmah Arshad ul-Qādirī رحمۃ اللہ علیہ as general secretary.

The Islamic Missionary College

During his stay in England Hazrat Qiblah Pīr Sāhib immediately had noticed that there was a great need for the existence of a religious educational institution. This organisation had to serve for spreading and safeguarding Islamic teachings. Since many newly graduated Muslim scholars ('Ulamā) generally knew Arabic or another Oriental

language only, their contact with Western countries, especially in Europe became more difficult. Such a correct communication and understanding of the backgrounds of Muslims in the West, as well as familiarity with the social legislation and prevailing culture in each country, formed a huge barrier. In contrast to the West, graduates of universities and academies master multiple languages, but are missing reliable religious knowledge, in order to convey this religious message in a correct way.

An effective solution was sought by Hazrat Qiblah Pīr Sāhib to provide this essential want. This educational institution had for instance to ensure that possibilities were provided for the training of Muslim scholars and imams in their own national language for carrying out religious work properly. Under the supervision of the World Islamic Mission was established Islamic Missionary College, which constitutes one of the great achievements of Hazrat Qiblah Pīr Sāhib.

On August the 14th, 1974 the inauguration of the Islamic Missionary College became a fact. This was done by Shaykh Muḥammad Sulaimān from Kuwait. Previously, the realization of such an educational institution by Muslims, particularly in Europe, was unimaginable. For this purpose was purchased in Bradford on the opposite of the University of Bradford a large building for forty thousand pounds. This consisted of eighteen large and small rooms with two large halls. In order to study here all students were allowed from all corners of the world, on condition that they met moral standards, upon which they could achieve these objectives as a standard. For the students also arrangements were made concerning housing, health care, books and study material, income (getting a job) and the like.

There were two main objectives of the Islamic Missionary College. One was providing literature in their own national language according to modern teaching methods, as well as familiarity with regulations. The other was encouraging to establish such educational institutions and associations elsewhere in the world and country, in accordance with the environment and teaching methods and competences in particular to offer this to the young generation.

For the education method of the Islamic Missionary College two types of method were followed. The first was related to the compulsory education until the age of sixteen years. This was given two hours daily on part time basis, spread over ten years. By finishing this training, the

study was considered as completed. The next objective had to do with a follow-up study, namely the graduation (actually doctorate) at academic level. This was intended for the scholars who already had attained a degree such as B.A. on a Muslim college or academy (Dār ul-ʻUlūm). This comprises the Ph.D. (Doctor of Philosophy), similar with the academic levels in theology, law and medicine. For these attained degrees were still sought for an accreditation by the Government.

For attaining the doctoral degree Ph.D. was included also a three-year study of languages in European and other foreign languages. This study further consisted of five faculties: Faculty of Islamic Missionary Literature, Faculty of Islamic Missionary Art, Faculty of Islamic Missionary Science, Faculty of Islamic Missionary Philosophy and Faculty of Islamic Missionary Administration. In addition to the optional subjects, students have nine compulsory subjects:

1. Training at the O-level and at the A-level according to the London University.
2. Doing translations of books and topics from one language to another.
3. Doing research on various topics and publishing about this.
4. Delivering reliable speeches and lectures on different topics.
5. Doing research into socio-cultural problems and giving their religious alternatives.
6. Doing comparative research on other religions, religious currents and movements.
7. Training in Daʻwah work (missionary work), organizational and preparatory work.
8. Applying pedagogical and didactical methods during missionary travels.
9. Providing general information and personal verdicts.

The organizational structure of the Islamic Missionary College is twofold, which consists of two departments. This one deals with administrative work (Governing Board) and the other with educational issues (Academic Board). The administrative department consists besides Hazrat Qiblah Pīr Sāhib himself from among the other following seven persons (a number of it are now retired or deceased):

1. Dr. Ḥanīf A<u>kh</u>tar Fāṭimi, Barrister-at-Law, M.A. Ph.D. (London University), Formerly Professor Karachi University, Riyad University and Visiting Professor Kuwait University;

2. ‘Allāmah Arshad ul-Qādirī;
3. Rāja Muḥammad ‘Ārif;
4. Ghulām Assayyidain;
5. ‘Allamāh Qamar uz-Zamān A‘ẓamī;
6. Dr. Muḥammad ‘Awnī Aṭ-Ṭā’ī Al-Baghdādī;
7. ‘Allamāh Abul Maḥmud Nishtar M.A.

The educational department consists of the following twelve persons (a number of it are now retired or deceased):

1. ‘Allāmah Muḥammad Sa‘īd Aḥmad Sa‘īdī;
2. ‘Allāmah Ḥāfiẓ Muḥammad Aslam;
3. Muftī ‘Abdullāh Qādirī;
4. ‘Allāmah ‘Alī Akbar Sajjād;
5. ‘Allāmah Manṣūr Aḥmad Mīrpūrī;
6. ‘Allāmah ‘Abd aṭ-Ṭayyib Kashmīrī;
7. Maulana Muḥammad Bustān Nāṣir;
8. Maulana Mas‘ūd Aḥmad Mīrpūrī;
9. Maulana Nāgal Nawāz Chishtī;
10. Sayyid Ẓuhūr ul-Ḥasan Shāh;
11. ‘Allāmah Muḥammad Ḥanīf Qamar and
12. Dr. ‘Alī ‘Irāqī.

Annually are held educational meetings and conferences by the Islamic Missionary College. Hereby also take place the diploma ceremony through the Dastār-bandī (the ceremonial wrapping of a turban as a sign of completing the study). The fourth annual awards (1978) happened under the leadership of Hazrat Qiblah Pīr Sāhib. On this occasion, as announced by posters, fifteen Ḥāfiẓ-e Qur’ān (those who can recite the Holy Qur’ān by heart) were qualified for the Dastār-bandī.

On behalf of the Islamic Missionary College there were held also religious-educational camps. For this, Hazrat Qiblah Pīr Sāhib had organized a forty-day camp in Bradford. These camps are essential for the re-education of the youth in a society in which they have lost their religious values and standards. To restore this contact and to preserve the religion, and to demonstrate in a practical way how it is possible to live and survive in these changing environments, such camps are extremely important. The participants become thus familiar with the religious-ethical way of life, so that they can regain their true identity and can safeguard it.

Education of young ladies in England

In 1974 the British Government wanted to abolish the existence of separate schools. Hazrat Qiblah Pīr Sāhib responded directly to this situation in schooling and regarded it not at all of any benefit for young ladies and young men. He took measures to prevent this and from the platform of the Jam'iyyat Tablīgh ul-Islām he was quite able to bring this issue to the attention of the Muslims. Consequently there he started actively doing a closer examination, so Muslims unanimously rejected this decision of the British Government with solid evidences. In order to raise awareness there were held many meetings and this issue was defended from a rational position and explained why Muslims were not pleased with it. There was even published a booklet about this.

In short, in a concise way, the following points were put forward. It is a fact that on the world every nation and religious community from ethical point of view have their own specific precepts of way of life. According to their beliefs they try amid other communities to preserve this special lifestyle. The Muslim community is not based on mere being born in a certain family or tribe. This community contains individuals who have adopted the lifestyle of Islam. In this way, it is a very special civilization with its own moral values and standards, that only can take shape by actually practising it.

Since Islām has prescribed the Muslims their own method of worship, this religion has produced its own social structure. Through this they can establish their lives on religious basis, bring their conduct individually at a higher level, give a proper attention to social responsibilities, keep family relationships together, arrange the treatment between men and women and keep being informed about their duties to educate their grand family and own family properly.

Within this society it is a commandment that young ladies and women towards men with whom they are marriageable according to Islām, must be veiled (wearing appropriate and unobtrusive clothing with head-covering). This requirement originates from Islām and is a duty for the Muslims to fulfil. Despite the faults and negligences of the Muslims, this dress with veil is considered as a distinguished token of recognition of Muslims.

In a society where men and women are mixing with each other, with more or less the same clothing, this is not tolerated in Islām. Family members ought to dress female persons properly with veil in front of members with whom they are marriageable, for example, due

to distant relationship and the like. To keep the society pure of such “enthusiastic freedoms and weaknesses”, Islām holds a mirror for these innate tendencies.

If there exists unrest among the Muslims on mixed education, then this is right. They consider this mixing against their religious requirements. If we also look at the consequences of mixed education from moral perspective, this gives an attractive playground for the emergence of sexual freedoms, escapades and other debauchery. It is therefore an insult to humanity by creating such circumstances to give someone the chance to exhibit animal (immoral) behaviour.

How other peoples or communities hold their views on this matter, we cannot speak on behalf of them or say anything with certainty. An honourable Muslim will never let his daughter grow up in a shameless environment. It is mainly for this reason that strict believing Muslims have said farewell to the country, because they do not want to “bury their daughters alive”. It is hoped that their exemplary behaviour will inspire other fellow believers for this preservation of “chastity”.

Finally, we want to remind the British Government that the habits of Muslims in the Indo-Pakistan subcontinent are well known to them. They for a long time (in the colonial past) were close to us and had the chance to understand us. By their experiences in the past, they are very well aware of our situation regarding the education of daughters and their proper conducts. For this reason, we hope that they will give the Muslims permission to live in this country as respectable citizens. Furthermore, no restrictions should be imposed on them, so that they by experiencing this as harmful are forced for leaving the country. The cities that now exist in India and Pakistan, do not know such a pressure for renouncing religious and folk tradition. We are therefore hopeful that the policy makers in the British Government will take this into consideration, that when they will introduce mixed education, a religious civilization will be harmed. We are convinced that these problems certainly will be solved by a suitable approach. A few years ago the law of wearing turbans for the Sikhs was issued. This law was reversed for the reason that this was harming the profession of their religion.

About the issue of mixed education on behalf of Jam‘iyyat Tablīgh ul-Islām the next few solutions were offered:

1. The preservation of separate education, such as it was applicable in the past.
2. Giving guarantee that Muslims may establish their own schools for girls.

Under the leadership of Hazrat Qiblah Pīr Sāhib the aforementioned proposals were done, upon which the last one was accepted by the British Government. There is no doubt that after this proposal the realization of these schools happened very late. Nevertheless, it is a fact that by the divine providence there is at this time a great number of separate schools for girls, intended for Muslimahs.

Jāmi'ah Naushāhiyah in Naushāhpūr Sharīf

In 1991 a high school which is an annex of the Islamic University has been founded by Hazrat Qiblah Pīr Sāhib in Naushāhpūr. On this site is also to be found the residential stay of Hazrat Qiblah Pīr Sāhib in Pakistan. Naushāhpūr Sharīf is located in a neighbourhood of the city of Jhelum, called Kashmir Colony. This school complex covers more than twenty hectares of land.



At this Jāmi'ah Naushāhiyah the teaching is based on both traditional and modern learning methods. Besides obtaining religious knowledge, students also are taught worldly subjects using computers and other technical facilities. They have a very large library which is devoted to the purpose of scientific research and to the writing of theses.

In religious field all major subjects are taught including Tafsīr, Uṣūl at-Tafsīr, Ḥadīth, Uṣūl al-Ḥadīth, Fiqh, Uṣūl al-Fiqh, Sīrah, Kalām, Manṭiq, Ṣarf and Naḥw. At worldly level, there are educated in the standard subjects such as languages, mathematics, physics, geography, geology, astronomy and history, extended with economics and other social subjects, such as philosophy and psychology.

In this educational institution currently study more than two hundred students, for whom also at the same place an accommodation for staying is ensured. There are in addition, twenty-one teachers employed, who teach different subjects and work with an appropriate training schedule. Students after completing their study, can accomplish further in their expertise or specialization for doctorate in reputable universities in Arab countries, such as Al-Az'har in Egypt, or others in Syria and in Iraq.



The Bareilwi and the Deobandi school

In the Indo-Pakistan subcontinent the notion Bareilwi together with Deobandi has gotten a negative connotation. The Bareilwi school is often reckoned by outsiders to be one of the "sectarian" groups. Both Deobandi and Bareilwi religious groups or schools belong to the Ḥanafī

school of law. Nowadays the Bareilwi school is fiercely criticised generally by opponents out of their ignorance and fanaticism. On reflection, this is precisely a learning school, which wants to keep the Sunni teachings pure against the ever-increasing attacks, lies and distortions of persons who call themselves Sunnis. In particular, other groups, excluding the Bareilwi school of thought, that don't quite have a correct 'Aqīdah (religious creed or tenet), are reckoned to be deviants, such as the Wahhabis and the Salafis.

With Deobandī is meant a follower of the teachings of Dār ul-'Ulūm in the city of Deoband, state Uttar Pradesh, in northern India. This was founded in 1866 by the scholar Maulana Qāsim Nanotavi (1832-1879), disciple of Maulana Rashīd Aḥmad Gangohi (1829-1908) and was reinforced by Maulana Ḥusain Aḥmad Madani (1879), Maulana Ashraf 'Alī Thānvi (1863-1943) and others. This school is mainly Ḥanafī of appearance with mystical characteristics of the Naqshbandiyah Order and with a scientific (rational) approach to religious matters. They are unfortunately influenced by Wahhabi ideas that contradict each other, although there exists a range of strong to weak impacts. This grouping is strongly criticized by the Bareilwis and vice versa. There has raged a great polemical dispute since the formation of both groups.

The term Bareilwi refers to the city of Bareilly (Barelī), where one of the great Muslim scholar of the nineteenth century imam Aḥmad Rizā Khān Bareilwi رحمة الله عليه (1856-1921) lived, worked and taught in different religious subjects at a high level. His close link with the Qādirī Order is obvious, likewise his extreme devotion for the last and most Beloved Prophet ﷺ. For his Fatwās (religious verdicts) he is accused, by ignorant persons to have deified the status of the Last Prophet ﷺ through exaggerated veneration to him or to have introduced inadmissible innovations. Also the punitive statements of his ardent supporters, for example, declaring Muslim brethren to be non-Muslims, has resulted in fierce criticism. It is furthermore wrong to assume that this school represents an absolute authority of the Ahl us-Sunnah wal-Jamā'ah, in which no diverse views about detail matters would be possible.

Both mentioned groups or schools have arisen in northern India at the time of the British colonization, in which the desire for an independent Muslim State was present strongly. Both follow the Ḥanafī legal school and consider themselves Sunnis. As there exist always extreme sub-groups, this regularly results in fierce confrontations and

systematic condemnation of each other. The moderates among them, have chosen the right manner to approach each other according to the decency of the Sunnah. This approach is undoubtedly that of Hazrat Qiblah Pīr Sāhib. His tremendous dedication and intense love for the last and most Beloved Prophet ﷺ is not contingent on a particular school of thought but finds its origin in the way of life of the Ṣaḥābah, the Tābi'īn and the Taba' Tābi'īn (these three generations are called together As-Salaf aṣ-Ṣāliḥīn رضي الله عنهم). This lifestyle is that of his ancestors, which has been preserved till the present-day in the spiritual Order of the Qādiriyah Naushāhiyah.

It is actually wrong to assume that Hazrat Qiblah Pīr Sāhib is an adherent or follower of the Bareilwi school in the most literal sense. Precisely because this school has many similarities with the way of life or teachings of his ancestors according to the Qādiriyah Naushāhiyah Order, he supports this school. This Bareilwi school on the contrary has arisen around the nineteenth century, while the source of his way of life reaches much further. These learning schools and its tradition which came into being later are better recognized with this designation at all layers of the population (followed by both the laymen and the intellectuals) and should not be confused with Sufis and Sufism.

Nowadays many rightly and wrongly use the word "Sufism", a translation of Taṣawwuf, to designate it with the mystical or spiritual dimension of Islam. The Arabic term Taṣawwuf, basically means nothing else than the way of life of the true Ṣūfis, those who adopted strictly the Sharī'ah first and then through the inner way of the Ṭarīqah reached the Ḥaqīqah. This spiritual way, better known as Ṭarīqah, often gives the impression to outsiders being separately from the official teachings of Islam, while this constitutes the essential continuance of Islam itself, based on the Sharī'ah, the religious law! In this way, the inner experience of Islam unfortunately would have become mere a worshipping of holy peoples (saints) and their graves (Mazārāt) considering that it has affected the uniqueness of Allāh عزّ وجلّ. This would have debased into everyday idolatry or polytheism in the form of popular faith of the mass intended for the uneducated mass, filled with strong wonder stories and other irrational matters of dubious origin. According to Hazrat Qiblah Pīr Sāhib, his ancestors and spiritual teachers were respecting and practicing the Sharī'ah as well as possible - this is a prerequisite - in order to follow close the Ṭarīqah, so following this example one is safeguarded against each form of error, decay and disbelief.

It is acknowledged that in the history of Taṣawwuf, the mystical experience of Islam, there have existed two groups of scholars. One gave more emphasis on the external aspects (sound rules) of the Sharī‘ah and the other to the inner (substantive matters). For example, when according to the Sunnah it is recommended to use the "Miswāk" (piece of wood used for brushing the teeth), it is not necessary that one must do this per se by using a twig of the tree Arāk (Salvadora Persica). It points to the essence to keep the teeth clean and therefore also a toothbrush can be used. If it is scientifically proven that the use of Miswāk is healthier from the medical world, then it is only better.

Already from the first schism of the Muslim community there has been a dichotomy as to whether or not literally or figuratively the divine word (the Holy Qur'ān) had to be conceived. This had consequences for the different religious disciplines and now also has found expressions in the relation between Sharī‘ah and Ṭarīqah. Times changed by discoveries and inventions in respectively scientific and technological fields. Societies got other shapes through which new religious issues arose. When believers only would cling to the outward characteristics of the Sharī‘ah, this legislation and religious guidelines would become static and stagnate (congeal). It is precisely the dynamic aspect of Islam that has made this world religion so original, complete and universal. Those who attach themselves too much to literal matters freeze up and become extreme, while those who attach themselves too much to figurative matters transgress the real purpose and consequently fall into disbelief.

It is this moderation between two extremes on which the real Sunni way is based. The term *Ahl us-Sunnah wal-Jamā‘ah,* comprises the orthodox (righteous) way or mainstream (Maslak) of Islam, that follows in all respect the Sunnah (perfect example) of the Holy Prophet ﷺ, as precept, occasionally supplemented or strengthened with that of As-Salaf aṣ-Ṣāliḥīn. In principle, every Muslim who follows one or more Sunnah of the Prophet ﷺ is free calling himself a Sunnī, however this is not according to the common sense by merely limiting to the name. The difference lies at three levels, namely religious attitude at verbal, behavioural and empirical level, whereby the believer himself permeates himself with the pure love for the Holy Prophet ﷺ (peace and blessings be upon him), his Ṣaḥābah and the Ahl ul-Bayt رضي الله عنهم (may Allāh be well pleased with all of them) in order to love subsequently Allāh سبحانه وتعالى.

In the Bareilwi school generally voluntary matters, including ‘Urf (folk tradition that does not conflict with the Sunnah), quickly are considered as an obligation. Some examples of voluntary tribute are: saying the Ṣalāt-o Salām before the Adhān (calling to prayer), kissing of the thumbs after hearing the blessed name of the Prophet ﷺ, reciting aloud the Kalimah after the Farḍ section, doing collectively Du‘ā, shaking each other’s hands after the end of the prayer and especially after the Friday prayer (Jum‘ah) delivering standing the Ṣalāt-o Salām. None of these and other issues mentioned are contrary to the Islamic teachings, but because in these times the influence of Wahhabis and Salafis is slowly increasing everywhere, real Sunnis are recommended to arm oneself against them in order to distinguish themselves.

The true Sunnis practice Taqlīd (following) in the Sharī‘ah a particular legal school (Madh'hab), explained exhaustively in the Fiqh (legal sciences and jurisprudence). The now famous four legal schools are those of imam Abū Ḥanīfah رحمة الله عليه, imam Mālik رحمة الله عليه, imam Shāfi‘ī رحمة الله عليه and imam Aḥmad ibn Ḥanbal رحمة الله عليه. The Muqallidīn (those who practice Taqlīd) are called respectively Ḥanafis, (Hanafites), Mālikis (Malikites), Shāfi‘īs (Shafi‘ites) and Ḥanbalis (Hanbalites).

In the Ṭarīqah the Sunnis have joined to one of the spiritual Orders, such as the Qādiriyah, the Suhrawardiyah, the Chishtiyah or the Naqshbandiyah. Beside these largest Orders there are branches and other continuances, usually named after a great saint of the Order (known as Silsilah, Ṭarīqah or Zāwiyah). It was through these spiritual Orders or fraternities, that in fact caused the spreading of Islam in all and distant corners of the world. Their exemplary behaviour and empathetic explanation, made every interested receptive to the message of Islam.

The method of saints or mystics, by some groups still denigratory called Sufis, had an extraordinary effect on the people. They did not affect the existing culture or civilization of a people except what inevitably led to Shirk (idolatry or polytheism). They got a huge appreciation from all layers of the population. They adopted noble qualities, such as those described in the Sīrah (life history of the Holy Prophet ﷺ): do not dislike the sick, but the disease; do not hate unbelievers, but their disbelief and what emanates from it. He conveyed his message full of love, so that they gradually without saying abandoned their error, repented and took the straight course. This universal message of the Holy Prophet ﷺ is fulfilled of love, which was accepted by people voluntarily through such saints and mystics.

The adherents of saints or mystics also grew rapidly. Most researchers have unanimously stated that in comparison with the seventeen attacks of Sultan Maḥmūd Al-Ghaznawī, the presence of the seventeen days of Hazrat Dātā Ganj Bakhsh ‘Alī Al-Hujwerī رحمة الله عليه (born around 1009 and died around 1072 or 1077) has had even more result in the spreading of Islam. Because of these fast growing adherents of saints, local Muslim rulers felt threatened in their position. They noticed that the influence and authority of these saints comprised more by this people with simple tattered robe than that by their own power. These saints were rather more obeyed than such a king or Muslim ruler.

Each rich or poor person was treated equally by saints, while kings were rolling in luxury and wealth and rewarded their obedient subjects with material assets. These rulers were annoyed to such holy persons, that they never were dependent on them and even in the most difficult situations did not appeal to them. These saints did not have possessions, while the needs of every visitor by them were fulfilled and their free kitchen, day and night without delay, was running and always kept providing food.

Kings and rulers have been struggling enough in their own country to tolerate another king or ruler. They wanted to limit the prestige of saints and have control over them. They searched for a legitimate approach. This they could get from the scholars who were emphasizing only the outer aspects of the religion. By their Fatawā (verdicts) saints became the victims of these outrages. The one was hanged, another skinned alive and another savagely executed. Despite the fact that saints and mystics were publicly prosecuted and sentenced to death, the interest for the Ṭarīqah was not diminished. Many joined such an Order and visited such saints all the more. When they departed from this world, their graves even became a holy place to visit for obtaining blessings.

The scholars could not withhold the public from visiting saints upon which their aversion and resistance also grew steadily. They issued Fatwās that these practices were Ḥarām (unlawful), Shirk (idolatry or polytheism) and Bid‘ah (innovation). Visitors to Holy graves were declared to be grave worshippers, Mushrik (polytheist), Murtadd (apostate) and sentenced to the death penalty. This hostility repeatedly reached its peak. A well-known example of such a deviated scholar is Aḥmad ibn Taymiyah (1263-1328), who initially belonged to the Ḥanbalī Madh'hab. In his anger and envy he proposed everything so that this trend should cease existing. Finally, Muḥammad ibn ‘Abdil

Wahhāb (1699-1791), founder of the Wahhabi movement, was born, who tried to draw attention to his book "Kitāb ut-Tawḥīd" for condemning once and for all with every admirer of saints.

The admirers of saints have a lot of respect and reverence for the Awliyā'ullāh. They build and decorate holy graves and have great appreciation for their successors. On the other hand Muḥammad ibn Sa'ūd was born who, in close cooperation with Muḥammad ibn 'Abdil Wahhāb with brutal violence, spread his Wahhabi teachings. In that time, the Ottoman Turks had the power over the two holy cities Makkah Mukarramah and Madīnah Munawwarah. Ibn Sa'ūd succeeded with the support of the West to conquer these holy places and claimed the territory of ancient Arabia by calling it Saudi Arabia. Since then Holy graves of the Ṣaḥābah رضي الله عنهم and of the following generations on this territory were dishonoured and razed to the ground. Fortunately, most people know how to scrutinize these historical facts. Those who kissed the golden gratings at the front of the grave of the Holy Prophet ﷺ were punished with lashes, although now there are somewhat milder responses and treatments.

In the Indo-Pakistan subcontinent similarly the Wahhabi doctrine (Wahhabism) was introduced. Sayyid Aḥmad Bareilwi (1786–1831) adopted this doctrine, whose student became Shāh Muḥammad Isma'īl (died in 1831). It was this Shāh Isma'īl (grandson of the respected Shāh Waliyullāh Muḥaddith-e Dehlawi رحمة الله عليه), who completely contradicting the teachings of his ancestors, wrote the infamous book "Taqwīyat ul-Īmān", imitating "Kitāb ut-Tawḥīd" by the founder of Wahhabism, Muḥammad ibn 'Abdil Wahhāb (1699-1791). He ultimately died a bitter death in his destructive fight against the Sikhs.

A part of the Ahl-e Ḥadīth who followed the teachings of Shāh Isma'īl, got a great dislike of the term Wahhabi. The Ahl-e Ḥadīth are appealing the literal meaning of the Ḥadīth and are directly related in their views with the Salafis, who reject any form of Taqlīd or consider it as not necessary. Maulvi Muḥammad Ḥusain Baṭālvi let have made even an announcement via the then British regime not calling the Ahl-e Ḥadīth anymore Wahhabis.

Through the foundation of the Dār ul-'Ulūm in Deoband, it was announced that this educational institution would provide for the preservation and spreading of the Islamic religious sciences. Many students registered in here, after which it appeared that this institution

was introducing Wahhabi ideas and also helped propagating it. It was imam Aḥmad Rizā <u>Kh</u>ān Bareilwi رحمة الله عليه, also called respectful A'lā Hazrat, among other scholars, who scrutinized these errors by denouncing them. In his writings as a refutation to this he made clear that their ideas did not accord with the true Sunni teachings. In this way the notions Deobandiyat (Deobandi school) and Bareilwiyat (Bareilwi school) came in circulation, as each other's counterparts. In the beginning there were fierce debates (usually by writings in the form of polemics).

A'lā Hazrat رحمة الله عليه collected all their publications and requested Sunni scholars of the two holy cities Makkah Mukarramah and Madinah Munawwarah for their verdicts (Fatwās). He got reply on this that their views were based on Kufr (disbelief) or may result from it. A'lā Hazrat رحمة الله عليه published these Fatwās in book form under the title "Ḥusām ul-Ḥaramain". This book was reprinted many times and published, upon which the Deobandi scholars as a reaction forsook most of their Wahhabi ideas. These changes or improvements were published by these scholars under the title "Al-Muhannad 'alal-Mufannad". They justified their views in this that the 'Aqīdah mentioned in Ḥusām ul-Ḥaramain were not the same. From that time there arose an irreversible splitting between Deobandis and Bareilwis. The Deobandis are ideologically closer to the Wahhabis and are the target of sharp criticism from the side of the Bareilwis. According to them the Deobandis do not mean what they say and what they do believe really, they do not say in turn.

A number of these controversial points and detail issues between Deobandis and Bareilwis mainly are related to the absolute Holiness of Allāh ﷻ, the gifted superiority and dignity of the Holy Prophet ﷺ and the superhuman gifts, which have been granted by Allāh عَزَّوَجَلَّ to some great saints. The following main points are now listed summarised for clarifying these controversies.

1. Ḥayāt un-Nabī ﷺ
(Continuous living of the Holy Prophet ﷺ)

Both the Bareilwis and the Deobandis hold the common view that the Last Prophet ﷺ after his death lives on. He just died physically for a moment, while he immediately afterwards physically continued living in an incomprehensible way. This living on is also actual (valid) for the rest of all the Prophets and Messengers, as well as the Awliyā'ullāh and the Shuhadā' (martyrs) (read also the Qur'ān Āyāt 2:154 and 3:169). Deobandis restrict this fact for only living in his grave and that when someone is reciting the Ṣalāt-o Salām or Durūd on the spot, he also hears

this. The Bareilwis, however, believe that he can hear the Ṣalāt-o Salām or Durūd and the call for help from any place. According to them we would not have been given the divine command to recite during the Ṣalāh (prayer) *As-Salāmu ‘alayka ayyuhan-Nabiyyu* (peace be upon you, oh Prophet!). From this arose the issue of Ḥāḍir (Ḥāzir) and Nāẓir (being able to be present on several places at the same time and watching everything and everyone). The Bareilwis base their argument for this on the Qur’ān Āyah 2:143 *“So We have made you a mediocre (moderate) community, so that you will be witnessing over the people and in order that the Messenger will be a witness (by perceiving or observing) over you.”* Nowadays the Deobandis are fiercely opposed to this and express their objection if someone says *Yā Rasūlallāh* (Oh Prophet of Allāh!) or the Ṣalāt-o Salām with this intention. During the Ṣalāh (ritual prayer) there is nothing going on, but outside this it becomes a problem for them.

2. ‘Iṣmat ul-Anbiyā’
(Being sinless of all the Prophets عَلَيْهِمُ ٱلسَّلَامُ)

One of the important aspects regarding the excellent status or superiority of all the Prophets عَلَيْهِمُ ٱلسَّلَامُ is the issue about being sinless. The Deobandi school has partially an indifferent view in this. Some of these scholars accept minor sins as slips (Zallāt), while these faults (Khaṭāyā) are in fact considered as unintentionally mistakes due to forgetfulness (Nisyān). Allāh ﷻ warns the Prophets عَلَيْهِمُ ٱلسَّلَامُ immediately for correction by way of Waḥy (revelation). These corrections comprise only an improvement and not as a sign or reprimand. By many believers with wrong ‘Aqīdah this wrong interpretation regrettably is still held. So it is improper, according the true ‘Aqīdah to attribute any Prophet having ever commit a minor crime (Dhamb or Ithm), such as Shirk and transgressing other forbidden matters. Especially the Holy Prophet ﷺ has become nowadays a target of fervent Deobandis. He is even accused of having made wrong decisions on worldly affaires, claiming that he did not have got hidden knowledge from Allāh سُبْحَانَهُ وَتَعَالَىٰ.

3. ‘Ilm ul-Ghayb (Knowledge of the unseen matters)
of the Holy Prophet ﷺ

There is also a disagreement between Deobandis and Bareilwis on the supernatural knowledge of the Holy Prophet ﷺ. Bareilwis believe that he as the most Beloved of Allāh سُبْحَانَهُ وَتَعَالَىٰ, the highest representative, the best and noblest amidst the creatures and the creation, the leader of all the prophets and messengers, has been granted the most knowledge in the universe. His knowledge, however, is not from himself, but is a gift of

Allāh ﷻ. Most Deobandis believe that this was only temporarily or partly and not completely, otherwise he would equal in knowledge Allāh ﷻ which is impossible. Bareilwis believe that, because of his unique and exceptional position, the Holy Prophet ﷺ was given the full authority (Mukhtār ul-Kull) over the creation, as well as all information about all created things from beginning to end without ever equalling Allāh ﷻ. Since Allāh ﷻ He Himself is uncreated and endless, the knowledge about His existence is also endless, that no one ever can comprehend this entirely.

4. Istimdād li-ghayrillāh (Searching aid from other than Allāh ﷻ)

Both schools believe in this fact, but the Deobandis are now holding the opinion that searching aid except directly through Allāh ﷻ from individuals with superhuman gifts (Mā fawq al-Asbāb) results in Shirk, while the Bareilwis allow this aid. The former leading scholars of the Deobandi school considered this admissible and practiced this themselves. A few examples are the hymns of praise (Na'ts) written by Maulana Imdādullāh Muhājir Makkī and the founder of the Deobandi school Maulāna Qāsim Nānotavi. The latter says in Urdu: *Madad ay karm-e Aḥmadī keh tere siwā nahīn̈ hay Qāsim-e be-kas kā koyī hāmi-ye kār* (help me, oh generosity of the Prophet Aḥmad ﷺ, because without you this helpless has no guardian!). In this last line Maulāna Qāsim Nānotavi has addressed the Holy Prophet directly ﷺ, as being Hāḍir and Nāẓir, and asked for his help. This shows that the benefits and generosity of the Holy Prophet ﷺ persist boundless and that he offers his aid to his followers in emergency after having listened their complaints.

5. Samā' ul-Mawtā (Hearing of deceased persons)

Another dispute matter between Deobandis and Bareilwis is the hearing of deceased persons, an issue that eminent Deobandi scholars agree with. This fact is proved by various transmissions that a group of Ṣaḥābah ؓ believed in this way. The Deobandis assert that the Awliyā in their graves are able to hear but cannot provide any help. The Bareilwis are amazed that they offence the holiness of Allāh ﷻ, that how He bestows such an extraordinary gift to His special servants, but let torture them by hearing their complaints, without being able to do something against it, with the permission of Allāh ﷻ.

6. Al-Anbiyā' kulluhum Muslimūn
(All Prophets are Muslims)

It is not always clear for many laymen from both schools when the Islām has started originally. In the Ḥadīth collection Ṣaḥīḥ Bukhārī and Ṣaḥīḥ

Muslim is reported an authentic Ḥadīth from Abū Hurayrah ﷺ in which the Messenger of Allāh, the Holy Prophet ﷺ has obviously said: *"The Prophets ﷺ are paternal brothers; their mothers are different, but their religion is one."* With Dīn is meant religion or belief, i.e. the Islām, although the Sharī'ah among the Prophets differed from time and place. All of these Prophets and Messengers ﷺ are called Muslims (22:78). The first adequate human being Ādam ﷺ was the first Prophet and Muslim on earth. After the passing away of Prophets in different ages some deviated adherents began to call themselves falsely by wrong names, such as Sabians (Ṣābi'ūn), Magus (Majūs), Yews (Yahūd) and Christians (Naṣārā). In the Holy Qur'ān (5:3) is clearly mentioned that Allāh ﷻ has perfected the Islām (particularly the Sharī'ah) for the sake of the Holy Prophet ﷺ. Moreover, all the Prophets and Messengers had already received their prophethoods on the Day of Mīt͟hāq before their birth in this world (3:81). Hence it is incorrect to state that they became Prophet not until reaching a certain age!

7. The Holy Prophet ﷺ as Nūrullāh (The light of Allāh ﷻ)

There is an agreement between Deobandis and Bareilwis that the Holy Prophet ﷺ is the first created being in the form of the primordial light, from which the rest of the universe was created. He already is endowed by Allāh ﷻ so even before the creation of the universe with his position as Prophet and the Beloved of Allāh, while he came on earth in human appearance (Al-Insān al-Kāmil) as Last Prophet and Messenger, in completion and culmination (crowning achievement) of all the prophethoods. Deobandis held the opinion that if the Holy Prophet ﷺ, is a light of Allāh, he should share in the divine existence, which in itself is Shirk and unacceptable. The answer is that he ﷺ himself (his real existence) is Nūr (light) and that this is from (through) Allāh's Nūr (Nūrullāh) and belongs to Allāh ﷻ, without being a part of Him neither being Allāh Himself (identical to Him), because His light (an attribute) is in no respect comparable with His creation.

This is illustrated metaphorically by Pīr Sayyid Abul Kamāl Barq Shāh Sāhib ﷺ with the light of a lamp: the light is shining (emitting) from the lamp and belongs to the lamp, but is not the lamp itself, nor part of the lamp!

As already explicated, this "light" of Allāh ﷻ can never be equated with the entire creation (literally) or with the physical features of the created natural laws. The Holy Prophet ﷺ is certainly both human (Bashar) and light (Nūr) and he is conceived by the believers in the way

according their own levels. It is, however, not permitted for believers referring to him and calling him "Bashar" with the intent equalling him with other common human beings, due to his unique and most lofty status in the entire creation.

Imam Aḥmad Rizā Khān Bareilwi رحمة الله عليه, after whom the Bareilwi school is named, has tried to adopt the love for and devotion to the Holy Prophet ﷺ in all forms of worship to Allāh سبحانه وتعالى as the basis and starting point. Because of this manner of love he was unjustly accused by opponents of Shirk and Bid'ah. Most Sunnis, anywhere in the world, cherish this love and confirm that this is the only way to reach Allāh عزوجل. Those persons who associate with the Bareilwi school, give in fact an indication that someone accepts and rejects in correct believing. They have chosen the already existed maxim therefore appropriately:
"The first requirement of the faith is the love for the Prophet ﷺ. Without this, everything is worthless, in vain and without profit!"

One of the major shortcomings of the Bareilwi school is that there is no unanimity in an organizational shape. Some religious-political leaders have sown discord for other purposes. Upon the establishment of the World Islamic Mission was decided to consolidate the Maslak of the Ahl us-Sunnah wal-Jamā'ah by promoting unity among each other. Hazrat Qiblah Pīr Sāhib has always kept this before his eyes to convey this message devoted and faithfully. They allow no disseminations and hold to the example of the teachers of a spiritual Order. For this reason they do not involve in such splitting ups and treat non-Muslims in a sympathetic, tolerant and kindly way. They disapprove any form of violence, extremism and do their best to impede evil and disagreement. Instead of using pressure, they choose for a decent dialogue with logical proofs. Hazrat Qiblah Pīr Sāhib wants to make it likewise clear to non-Muslims, that when they want to approach Sunni Muslims, they should take this into consideration.

Translations of the Kanz ul-Īmān

The first complete "translation" of the Holy Qur'ān in a foreign language is attributed among others to Shaykh Sa'dī رحمة الله عليه (1210-1292). He did this in the Persian language, which in turn was translated in Urdu by Shāh Waliyullāh Muḥaddith-e Dehlawi رحمة الله عليه (1703-1762). This work after him was continued by his sons Shāh 'Abdul 'Azīz (1746-1823) with an incomplete Tafsīr in Persian, Shāh Rafī'uddīn Dehlawi (1750-1818) and by Shāh 'Abdul Qādir (d.1826), both in Urdu.

Subsequently also appeared Urdu translations by Ashraf ‘Alī Thānvi (1863-1943) and Maulvi Nazīr Aḥmad (died in 1912) of the Deobandi school. The best Urdu translation of the Qur’ān in Urdu is according the Bareilwis of course, that of Imam Aḥmad Rizā Khān Bareilwi (1856-1921) رحمة الله عليه, entitled “Kanz ul-Īmān”.

The word Tarjamah “translation” suggests in this modern era that it has to do with a text that would be replaceable with the original. A literal translation is therefore called Lafẓī Tarjamah. The Holy Qur’ān is the divine Word and is all-encompassing with different meaning levels and therefore does not permit itself for translations in the true sense of the word. Only the original text that has been revealed in Arabic is allowed being called Qur’ān. Such designation like a translation is therefore not justified and is therefore better to speak about a Tafsīr (exegetical translation) or Tafsīrī Tarjamah, a translated interpretation or a rendering (a superficial meaning of the text). Sunnis hold the view that the Holy Qur’ān is “untranslatable”, otherwise the meanings would be limited and so finite, while the divine Word is endless and unlimited. The so-called Holy books now that claim to be the divine word and can be translated in all languages with the same unambiguous meaning or essence, bring along with it such limitations that clearly testify to not being from divine origin, but from human intervention.

In the Indo-Pakistan subcontinent in past centuries many of this kind of Tafsīrs appeared under the not quite correct name Tarjamah, sometimes concise and sometimes in turn as an extensive explication. Some of these Tafsīrs are even incomplete or completed further by Muslim scholars of the next generation. The concise Tafsīr on Kanz ul-Īmān is called Khazā’in ul-‘Irfān and is written by the successor of Imam Rizā Khān Bareilwi رحمة الله عليه, Na‘īmuddīn Murādābādī رحمة الله عليه (1887-1948). Muftī Aḥmad Yār Khān (1894-1971) has published a simple version of it with own comments in contemporary Urdu and it carries the title Nūr ul-‘Irfān. His extensive Urdu Tafsīr Ashraf at-Tafāsīr, better known as Tafsīr-e Na‘īmī, consists of eleven volumes. Each volume comprises one Pārah (Juz’). His son Muftī Iqtidār Aḥmad Khān (1939-2004) was able to complete this Urdu Tafsīr to Pārah 19.

It is widely known that the rendering of the correct meaning from one language to the other is an extremely difficult task. When this in turn constitutes a very high literary level similar to that with poetry, it

becomes almost impossible to read. The interpreter or translator should take into consideration different factors, so that the content according to the own language becomes fluent and readable. Undoubtedly, language features like collocations and phraseology (idiomatic language), as well as cultural backgrounds play a very important role. When it comes to the explanation of the meaning of the Holy Qur'ān then the utmost of such interpreter is demanded, which is in itself an in-depth study of decennia, if not many more years of life. This involves not only a thorough knowledge of languages, but a thorough knowledge of various religious disciplines and of worldly or scientific knowledge, according to the current state of affairs. Likewise the correct 'Aqīdah, high moral values and the proper Taqwā are required as prerequisites.

The Arabic language of the Holy Qur'ān is classical Arabic (Al-Lughah al-'Arabiyyah al-Fuṣ'ḥā), a language that is known for its very comprehensive expression possibilities and meanings of words. A striking example of this are the different words for the general meaning "trouble" (Dāhiyah is the classical Arabic term for "disaster", the modern standard equivalent of this word is Muṣībah), that was tried to collect by the scholar Ḥamzah. After four hundred words he became exhausted and stated: "For trouble there exist so many words, that finding these we ourselves have experienced so much trouble." (Cited in Fajr al-Islām by Aḥmad Amīn) In the same language one uses for just one meaning different words, which we consider as synonyms, while in fact subtle the meaning of nuances exists, with in addition to hyponyms (for more narrow meanings) and hypernyms (for wider meanings).

A classic Arabic word has multiple meanings, depending on the context. With "classical" is indicated the stage of the Arab language in which the Qur'ān revelation took place. It is therefore indispensable to know what meanings in the time of the Qur'ān revelation were circulating in response to which a certain Āyah (verse) or a particular group of Āyāt was revealed. Especially knowledge regarding the Arab rhetoric or stylistics ('Ilm ul-Balāghah) has a prominent place in it, including recognizing accurately of several elliptical expressions (Maḥdhūfāt). This is elaborated in the course of centuries and is divided into 'Ilm ul-Bayān (use of rhetorical devices), 'Ilm ul-Ma'ānī (use of sentence structure) and 'Ilm ul-Badī' (use of figures of speech). The Arab language and literature are actually a very comprehensive field with different sub-disciplines, which are now imparted in the study of the Semitic linguistics.

One of the features of Arabic, and other Semitic languages, is the potential of word derivation by means of word models (Awzān or Abwāb ul-Kalimāt) which are almost innumerable. The root structure of words, which often consists of three or four letters, can get in this way other semantic levels, depending on their word forms. Another particularity of the Arabic is the use of Mushtarak (polysemy) words. This seems like a homonym, that except indicating different meanings, they also may have opposite meanings. A well-known example is the verb "Ishtarā", that both can mean to buy or to sell, depending on the context.

For living languages it is inevitable that they are under the influence of languages of neighbouring countries. Also classical Arabic has many such loanwords. Examples of such arabised words are Sijjīl (clay tablet; register) from the Persian Sang-e Gil (clay), Injīl (Gospel) from the Greek Eugelion, Ṣirāṭ (path) from the Latin Stratum, Zanjabīl (ginger) from the Sanskrit word Śṛṅgavera or from Zanzibar and Ṭūfān (typhoon) from the Chinese Taifung. Of course there are also language purists who believe that all words from the Qur'ān have a purely Arab origin, a view that certainly in this discussion should not be left aside.

Arabic words are also subject to registers, such as local usage, dialects, sociolects and idiolects. So the word "Laban" originally means milk in the Ḥijāz (Western area of Arabia to the Red Sea). Derived words from this root include Labin, Labīn, Labūn, Lubānah and Lubnā. The primary meaning is (pure) milk. Inhabitants of the Najd (Arab Highlands in Central Arabia) used for this the word "Ḥalīb" and reserved "Laban" for fermented churned milk or diluted yoghurt. Now the Najdis (Wahhabis) are ruling over the old Arabia, it is a disappointing matter that they also want to assert their influence of their dialect. In this way, the original meaning is getting lost and they use Laban and Ḥalīb and other classical words in their improper meaning. Labīnah means a goat that produces a lot of milk and can therefore mistakenly not be referred to a goat that produces much yoghurt.

There are many Arabic words that are borrowed in certain languages, but also have gotten slightly different meanings. This cannot be compared with the classical Arabic words in the Holy Qur'ān. In Persian and Urdu, for example, the word Raqīb (originally: watchman or supervisor) is meant a lover (in addition to others) belonging to one and the same beloved. Especially in the poetry this word has a negative (pejorative) meaning, while in classical Arabic by this a divine quality is

denoted. The word Kayd (strategic plan or malice intent) and Makr (intrigue or ruse) have gotten a pejorative meaning in both languages. When these words are used in the Holy Qur’ān, they mean in relation to Allāh سُبْحَانَهُ وَتَعَالَىٰ His immeasurable wisdom for achieving success and in relation to unbelievers their malice intent and failure.

Another feature too that must be considered in the “translation” from the classical Arabic, is the application of certain fixed prepositions with verbs for only certain or special meanings. In English this is similar to using fixed prepositions or paraphrasing it by prefixes, for example, beat in, beat up, beat off, beat down, unbeaten and the like. The Arabic word ḍaraba (to beat), with *la* means to beat someone, with *fī* to travel, with *‘alā* to shut. These are some examples of typical language features of classical Arabic, that should thoroughly be mastered by a Mufassir (someone who does a Tafsīr, an exegete) or is doing an interpretative translation. In addition to this Jalāluddīn As-Suyūṭī has listed in his Al-Itqān at least fifteen subjects to be familiar with by a qualified Mufassir.

The stylistic features of the Holy Qur’ān are exceptional and prove more often, how much of the correct meaning or rendering are missing, in the scope of denotations and connotations. A small example of it is to be found in Sūrat al-Ḥijr, Āyah nine (15:9) *“Innā naḥnu nazzalnadh-dhikra wa innā lahu la-Ḥāfiẓūn.”* In this verse the word “We” (majestic plural by which Allāh عَزَّ وَجَلَّ is referred to) literally occurs four times, while in the translation it is only rendered twice. The purpose of these repetitions is not only laying an extra emphasis on this verse but reminds the reader to the elevation of the Qur’ān revelation and the importance of the various aspects before, during and also after this revelation process. A generally meaning of this Āyah in English is: *“Verily We (are the only ones Who) have sent down the Remembrance (reminder; serious warning: the Holy Qur’ān, have revealed it from the highest heaven) and (only) We will preserve (protect; safeguard; maintain) it (the Holy Qur’ān).”*

In the “Kanz ul-Īmān” as a rendering of the Holy Qur’ān by Imam Aḥmad Rizā Khān Bareilwi رَحْمَةُ ٱللهِ عَلَيْه in Urdu, he has taken into consideration more of such aforementioned linguistic and religious aspects. The first person who rendered the “Kanz ul-Īmān” in English, was professor Dr. Ḥanīf Akhtar Fāṭimī (1933-1995) in command of Hazrat Qiblah Pīr Sāhib. Doctor Fāṭimī was a disciple of Hazrat Qiblah Pīr Sāhib and also closely was involved in the translation of books, writing religious articles and taking care of education in the Islamic

Missionary College. The Rizā Academy in Stockport Manchester, UK, has also published his translation. He started in 1975 with this translation and published this in 1984. The second English translation of professor Shāh Farīd ul-Ḥaqq was done in close cooperation with ʻAllāmah Shāh Aḥmad Nūrāni Ṣiddīqī and was published in 1988. An English translation of the explanatory footnotes along with the Kanz ul-Īmān by Maulana Na'īmuddīn Murādābādī is done by professor Dr. Abdul Majeed Aulakh (1995) from Lahore. Another renewed translation of the Kanz ul-Īmān is by Mohammed Aqib Farid Qādirī published in July 2000.

The founder of the international organisation Minhāj ul-Qur'ān, professor Dr. Muḥammad Ṭāhir ul-Qādirī (born 1951) has published in 2008 according to the proper Sunni teachings his translation of the Holy Qur'ān in both Urdu and in English under the title 'Irfān ul-Qur'ān. His personality and way of working of his established Sunni organization, unfortunately have become the target of a lot of criticism by a number of fervent Bareilwi supporters, since he does not directly associate himself with the Bareilwi school. His translation, however, corresponds with the "Kanz ul-Īmān" and for this modern era it is to be qualified as distinctive and genuine, because he has afforded a freer interpretation based on authentic Tafsīrs with multiple possibilities of meaning, supplemented with current state of affairs from the modern scientific point of view.

It is worth noting that the "Kanz ul-Īmān" by Imam Aḥmad Rizā Khān Bareilwi رحمة الله عليه, in principle, constitutes no new interpretation or view of the Holy Qur'ān. On the contrary, he has tried to bring together the main teachings of the Sunni mainstream on the basis of previous authentic Tafsir works. This happened at a time when controversies of persons who called themselves Sunnis had reached their summit in the Indo-Pakistan subcontinent. Below follows for elucidation five examples in which the Bareilwi school differ from the Deobandi in exegetical points.

The first Sūrah of the Holy Qur'ān is Al-Fātiḥah, the opening chapter. This special Sūrah is not only an introduction, a brief overview with a key function of the Qur'ān, but also comprises a Du'ā (supplication) in which the whole Qur'ān responds. In the fourth Āyah *"Iyyāka na'budu wa iyyāka nasta'īn"* freely translated as *"Only You we worship and only You we ask for help"* this direct help only is limited to Allāh سبحانه وتعالى, while the

indirect help in order to stay on the right path, in the following two Āyāt is mentioned further. *1:5 "Guide us (lead or show us; give us Hidāyah) {continuously: many times again to the requirements of the circumstances} on the straight (consistent; unwavering) path (the right path or way; attitude in life of Istiqāmah, steadiness). 1:6 The path {course, lifestyle} of those to whom You have granted (gifted with) favours (Ni'mah or In'ām) {of grace and higher ranks} {such as under the Messengers, Prophets and Saints}."*

According to the "Kanz ul-Īmān" the fifth Āyah refers to this Du'ā by mentioning that the fourth Āyah already puts forward the supplicant is familiar with the way of worshipping and divine help and therefore already is on the straight path. Then why a supplication is added to this straight path in the following fifth and sixth Āyāt? In response to these objections Imam Aḥmad Rizā Khān Bareilwi رحمة الله عليه has elaborated in his Urdu rendering the conjunctive mode: *"(that, in order to) only You we shall (may) worship and only You we shall (may) (direct) ask for help."* By putting in front (using prolepsis) You with *iyyāka* all restrictions (Ḥaṣr) and particularities (Takh'ṣīṣ) are justified completely in this way according to the context.

In the translation of the fifth Qur'ān verse "*Ihdinaṣ-ṣirāṭal-mustaqīm", guide (show) us the right path*, also is taken into consideration the above-mentioned reflections. What need of the asker is missing for being guided to the right direction or path by others in verse five and six, when he has already safeguarded himself by turning only and directly towards Allāh جل جلاله against Shirk (polytheism or idolatry)? Another objection is that this would be appropriate for a non-Muslim, but a Muslim who is reciting this in every Rak'ah of the ritual prayer, this is unthinkable and means a certain unfamiliarity. Even the last Holy Prophet صلى الله عليه وسلم, all previous Prophets and Messengers عليهم السلام, similarly all saints and eminent scholars have asked this in their entire lives! What then is the true meaning of this? The imperative mode of the verb Hadā (showing the right way, guiding, act as a guide) is applied to both a momentane and a durative aspect. In the context of Sūrat ul-Fātiḥah as a supplication, the durative aspect is applied, namely that this is something permanent and thus is continuing. This is in contrast to the momentane aspect that represents just a moment or something temporary and then ceases to exist. *"Keep guiding (showing) us on the straight path"*, or *"Let us each time take (stride) the right course"* is therefore a correct rendering of the meaning. Just as Allāh سبحانه وتعالى is infinite, so is the "attaining", in better words "experiencing" of the divine existence via the right direction (through the Holy Prophet صلى الله عليه وسلم) also infinite.

The notion of Hidāyah is freely translated with guidance and comprises generally three levels. The first is showing the way through information only. This can be compared with someone who is asking the address of someone else and to whom the street and the house number is told. The second is pointing to the way through personal guidance in someone's company. This is similar to a guide who accompanies a person to the travel destination. The third is pointing the possibility to become qualified for the special divine grace or favours in this travel destination. Through a close relationship with the guide one enriches himself with all additional favours and rewards.

One obtains outwardly the Hidāyah only after having shown repentance, one has Īmān (belief in the hearts) in the Holy Prophet ﷺ then on this basis one is doing good deeds and holding the correct 'Aqīdah. For the above three levels of Hidāyah authoritative Mufassirīn (Qur'ān exegetes) have elaborated the following expressions:

1. Irā'at uṭ-Ṭarīq (showing the right way);
2. Īṣāl ilal-Maṭlūb (let to achieve the goal) and
3. Itmām un-Ni'mah (completion of favours).

As regards to the first level in the Holy Qur'ān examples are to be found in 90:10 and 2:185. About the second level in 2:26 and 27:77 and the third level in 20:82 and 2:2.

Another example of the contradictions in Tafsir between the Bareilwis and the Deobandis is the Qur'ān verse 3:142 *"Am ḥasibtum an tadkhulul-jannata wa lammā ya'lamillāhul-ladhīna jāhadū minkum wa ya'lamaṣ-ṣābirīn."* The wrong translation reads: "Or do you think that you will enter paradise, while Allāh ﷻ doesn't know (has discovered yet) who among you will battle and who are those having patience?" In this erroneous rendering the translators are only familiar with the first literal translation of *'Alima* (to know), through which they even have violated the absolute holiness of Allāh ﷻ. A correct translation of this is: "*Or do you reckon on (suppose) that you will enter the (heavenly) garden, while Allāh has not yet informed (has let you know who are worthy) who was doing the Jihād (striving for the good and battling against evil) amongst you and that He knows those having patience (who are steadfast, enduring, maintaining) (He has made evident by trials whether they deserve that or are worthy for that or not)?"*

Another well-known example of the most common mistake made in the translation is of verse 2:2 *"Dhālikal-kitābu lā rayba fīh."* The wrong rendering is generally: "*This book in which there are no doubts"* or "*This is the Book about which there exists no doubt.*" Every beginner

learning the Arabic grammar, knows that Dhālika (that) is the masculine singular third person of the demonstrative pronoun. Because of inexplicable reasons these translators feel that this word must be not "that" but "this". For doing this they give all sorts of pious explanations to justify this error. When the persons would have engrossed better in the Arabic grammar, they would have come to know, that when in classical Arabic is referred to something close because of his exalted status and superior quality, it is denoted with the demonstrative pronoun of distance (third person). For this reason Imam Aḥmad Rizā Khān Bareilwi رحمۃ اللہ علیہ has rendered this Qur'ān verse with *"That high quality (exalted) Book, that (about which) cannot be doubted."*

One more well-known example of a Qur'ān verse in which the dignity of the Last Prophet ﷺ is violated by Deobandis, is found in 48:2 "*Li-yaghfira lakallāhu mā taqaddama min dhanbika wa mā ta'akhkhara…"* The erroneous translation reads: *"In order that Allah سبحانه وتعالى may forgive you what preceded of your sin and what (came after) will follow…"* The correct translation of Imam Aḥmad Rizā Khān Bareilwi رحمۃ اللہ علیہ, however, of this complete Āyah is: *"In order that (with the purpose) because of you to forgive the sins of your past and later (believers or religious communities), to complete (perfect) His favour to you and (to) guide (continually accompanying) you on a straight (steady) path {way of life}."*

At last a typical example of incorrect translations by Deobandis is found in 93:7 *"Wa wajadaka ḍāllan fa-hadā", "And He found you erring (mistaking), so He has guided you."* This Arabic verb *ḍalla* (to go astray, to err) is applied in only one sense, whereby it is forgotten that the last Holy Prophet ﷺ, has been created as the first being by Allāh عزوجل, Who at the very beginning has chosen him as a Prophet and Messenger, made him sinless and spiritually perfect! The correct translation of Imam Aḥmad Rizā Khān Bareilwi رحمۃ اللہ علیہ reads: *"And He found you lost (roaming) {in the love of Allāh} and so He accompanied you for guidance (controlling)!"*

From the above examples it has been clarified just how important it is having the correct 'Aqīdah according to the pure Sunni mainstream. It is very important besides mastering a thorough knowledge of the classical Arabic language, having knowledge of various religious disciplines and of worldly and up-to-date knowledge, to respect sincerely all the time the absolute Holiness of Allāh سبحانه وتعالى and the superiority of the Last Prophet ﷺ. The difference between the

Bareilwi and the Deobandi views might have become clear, in which every form of violation of Allah's holiness and dignity of the Last Prophet ﷺ cannot be tolerated. Only out of bigotry and fanaticism of their own views at both sides, the Deobandis keep clashing from time to time with the Bareilwis to prove that they are wrong and vice versa. The mentioned examples have made this apparent, to what extent their views are differing from the correct Sunni teachings.

Keeping oneself alert at all times for misinformation or flawed writings, such as incorrect translations of the Holy Qur'ān and the Ḥadīth, is being detected by Hazrat Qiblah Pīr Sāhib and corrected in all possible ways. In this he works very carefully and shows how properly to deal with sound knowledge. He does his utmost to preserve and spread the liable and the reliable teachings of the Ahl us-Sunnah wal-Jamā'ah.

Visit of Muslim scholars and spiritual leaders

Hazrat Qiblah Pīr Sāhib visited Pakistan in 1967, after having lived six years uninterruptedly in England. On his return he arranged the journey of Shāh Muḥammad 'Ārifullāh Qādirī to England through Iraq. About this Hazrat Qiblah Pīr Sāhib says: "When we arrived in England, we took him along for missionary work and urged people to improve themselves with the help of Islamic values and teachings. During this mission we visited, Glasgow, Birmingham, Nottingham, Yorkshire, Lancashire and Wales in order that the Muslims would become acquainted with the importance of the establishment of mosques. We did our utmost to bring that into being. We told the people that we took along with us our religion and that there was a necessity to preserve it in the same extent. These efforts had positive results after some time and so there started to appear Muslim organisations. This Islamic élan was sparked. On this occasion on invitation were arranged visits for Hazrat Pīr Harūnur Rashīd from Mohra Sharīf, Hazrat Pīr 'Allāuddīn Ṣiddīqī from Nairiyan Sharīf, Pīr Awliyā Bādshāh from Mohra Sharīf, Sāhibzāda Sultan Fayyāzul Ḥasan Qādirī, 'Allāmah Shāh Aḥmad Nūrani Ṣiddīqī, Pīr Muḥammad Karam Shāh Al-Az'harī, Mujāhid-e Millat Maulana Muḥammad 'Abdus Sattār Khān Niyāzī, 'Allāmah Arshad ul-Qādirī, Professor Shāh Farīdul Ḥaqq, Maulana Shāh Muḥammad 'Ārifullāh Qādirī, Hazrat Maulana Rayḥān Rizā Khān, 'Allāmah Ziyā'ullah Qādirī, Qāzi Asrārul Ḥaqq Ḥaqqānī, Muftī 'Abdush Shakūr Hazārvī, Pīr Ḥaidar Shāh from Dhoda Sharīf Gujrat, Hazrat Muftī Muḥammad 'Abdul Qayyūm Hazārvī, Muftī Ashraful Qādirī, Maulana Qāri Sa'īd Aḥmad, Maulana Aurangzeb Khān

Qādirī, Maulana Ḥāfiẓ Khān Niyāzī and many others. We did our best to make the visits of these scholars successful.”



Hazrat Qiblah Pīr Sāhib at home conversing with Shaykh Hishām Kabbānī, who is holding in his hand a copy of a book donated by Hazrat Qiblah Pīr Sāhib to him, entitled *Al-Juz’ al-Mafqūd*, the lost part of Muṣannaf ‘Abdir-Razzāq, among which the Aḥādīth have been collected that prove the primordial light of the most Beloved Prophet ﷺ as the first created being of Allāh جل جلاله. This fact is supported by other authentic Ḥadīth collections as well, while fanatics and sham scholars nowadays treat this as a forgery.

Attending international conferences

Hazrat Qiblah Pīr Sāhib has, as discussed previously, made several working visits to Germany, the Netherlands, Belgium, France and Spain and, where possible on-the-spot, was able to establish religious institutions. Through these visits the work of Islam is continued in order to promote a religious life. Hazrat Qiblah Pīr Sāhib has in addition to this travelled to Iraq (especially Baghdad) and to Syria/Jordan to visit Holy graves of Muslim saints. Hazrat Qiblah Pīr Sāhib has accomplished four times the Ḥajj, after which he visited the Holy grave of the Last Prophet Muḥammad ﷺ. He has attended the Al-Aqṣā Conference and Al-Ḥijāz Conference in London, Kanzul Islām Conference and Khatm-e Nubuwwat Conference in Birmingham. Religious gatherings and processions of ‘Īd Milād un-Nabī ﷺ (birth celebration of the Holy Prophet ﷺ) take place under the supervision of Hazrat Qiblah Pīr Sāhib. ‘Urs celebrations of Hazrat Ghauth ul-A‘ẓam رحمة الله عليه and Mujaddid-e A‘ẓam Sayyid Naushāh Ganj Bakhsh Qādirī رحمة الله عليه are done by him with much reverence and devotion. He has cooperated closely with Gīlānī Rāmiz Baghdādī, who was the organizer of the International Al-Aqṣā Conference at the Royal Albert Hall of London. Hazrat Qiblah Pīr Sāhib on this occasion delivered a speech about the importance of the Masjid-e Aqṣā in Jerusalem and the duties which Muslims have for this.

Next follows a short review from the diary of Hazrat Qiblah Pīr Sāhib of the year 1975.

30th of January 1975: visit to the Saudi embassy in London. Here he met Mr. Tawfīq in connection with the purchase of a building at the Shearbridge Road. He donated him for that purpose ten thousand pounds. He bought the famous Persian work Shāh-Nāmah of Firdawsī and a number of Arabic books.

1st of February 1975: receiving of Maulāna ʻAṭā'ul-Muṣṭafā Jamīl at London's airport.

2nd of February 1975: meeting in the Islamic Missionary College about the Sīrah (life history of the Holy Prophet ﷺ) and the Shahādah (martyrdom). Hazrat Qiblah Pīr Sāhib had the presidency, whereby ʻAṭā'ul-Muṣṭafā Jamīl and ʻAllāmah Aʻẓamī gave their lectures.

18th of February 1975: arrival of Muslim scholars Shāh Aḥmad Nūrāni, Arshad ul-Qādirī, ʻAbdus Sattār Khān Niyāzī and Shāh Farīd ul-Ḥaqq at the airport of London. Hazrat Qiblah Pīr Sāhib has welcomed them at his home on that day. He had scheduled a program for missionary work for them, for the completion of their visit to England. This program which was arranged by Hazrat Qiblah Pīr Sāhib looked as follows:

21st of February: lectures of Shāh Farīd ul-Ḥaqq in Halifax and of ʻAbdus Sattār Khān Niyāzī and Shāh Aḥmad Nūrānī in Bradford.

22nd of February: daytime meetings in Sheffield and in the evening in Dewsbury.

23rd of February: daytime meeting in Bradford and in the evening in Blackburn.

24th of February: in Preston Shāh Aḥmad Nūrānī gave a lecture, Shāh Farīd ul-Ḥaqq did that in Nelson and ʻAbdus Sattār Khān Niyāzī in Oldham. In Bradford a group had organised a meeting to show tribute to ʻAbdus Sattār Khān Niyāzī.

1st of March: in the afternoon a meeting in Allestree and in the evening in Derby.

2nd of March: in the morning a meeting in Rochdale in the evening in Manchester.

7th of March: meetings in Lancaster, Blackburn and Boston.

8th of March: meetings in High Wycombe.

9th of March: meetings in Birmingham.

From 10th until 13th of March: meetings in London.

15th of March: meetings in Glasgow.

16th of March: meetings in London.

19th of March: meetings in High Wycombe, Peterborough and Slough.

Misunderstandings around his personality

The statement "unknown makes unloved" has remained always a fact for getting to know someone's personality appropriately. Hazrat Qiblah Pīr Sāhib also is exposed to the necessary criticism, constantly, both by supporters and by opponents. Third parties or strangers usually get a false impression of someone's personality, while those who know someone personally (directly) have another picture. There are often outsiders, obscure figures or opponents that want to debase someone for justifying their personal motives. Information from third parties also results in many misunderstandings or is based merely on ignorance. Since the time of immemorial (within living memory), it has become a "habit" that opponents describe in an exaggerated negative way their enemies and in an exaggerated positive way their friends.

Those who got the opportunity to know Hazrat Qiblah Pīr Sāhib from close, soon became impressed by his high virtues. He is very generous, broad minded, tolerable and respectable to others. These exalted qualities constitute nothing else than the rendering of the Sunnah of the Holy Prophet ﷺ. Mainly due to his simplicity, modesty and humility, outsiders become suspicious about this person whether he meets the requirements of a real Muballigh, a genuine Pīr or a great representative of the Sunnah of the Holy Prophet ﷺ. This suspicion is essentially a strong underestimation by someone's capabilities and authority. Those who have not acquired knowledge at the same level, hold in this way their judgment or are looking for sympathizers to support these fallacies.

Getting an objective impression of Hazrat Qiblah Pīr Sāhib, therefore is desired to hear both proponents and opponents about him and then afterwards make a reasonable judgement. Only hearsay, through others or something similar, without having seen or having spoken to him really, ensures incomprehension and is therefore not sufficient for a proper judgement. Hazrat Qiblah Pīr Sāhib has in his entire life constantly suffered many impediments, false accusations, and improper treatments both from the side of Muslims and non-Muslims. He treated despite these indecent behaviours his fellow people very respectable by forgiving them frequently. He approached constructive and deconstructive criticism excellently and was not afraid consulting experts for better decisions, aiming always in the interest of the Muslim community, instead of imposing his own personal choices or preferences.

Especially at an organizational level, where sometimes critical decisions had to be taken, to limit further damage, it has been required for Hazrat Qiblah Pīr Sāhib to find the best possible solution. At this sometimes in front of a wide audience, individuals felt themselves treated improperly. It was precisely such critical moments where Hazrat Qiblah Pīr Sāhib acted in the interest of the community (actually the religion), instead of satisfying individuals. At individual level Hazrat Qiblah Pīr Sāhib took his utmost care that no one felt hurt and that such a person got an appropriate treatment according to the Sunnah. Whenever he was personally offended, both directly and indirectly, he did not take this seriously to heart. However, only when the exalted personality of the Holy Prophet ﷺ and Islam in its true aspects were attacked, he took his defence. He considered his duty to rectify this in the best possible way through providing the persons concerned with text and explanation.

Hazrat Qiblah Pīr Sāhib does not distinguish between Muslims of different ethnic groups, between lay people or experts, poor and rich people. In practice, often for an outsider it appears that he would have made a distinction here, has prejudiced one group for another. People who know him only superficially from the outside, have soon the tendency to convict him for opportunism, fame and honour and material profit or personal (financial) enrichment. Individual development gets on this way no chance and autonomy would then be seen as a threat. The opposite is true when his mode of act is seen in a broader context related to his high spiritual level and the personal guarantee given by him and by his spiritual master as Sajjādah Nashīn. In fact, he is an extreme mild-mannered person who forgives others soon and wants to limit further discord in the community as much as possible.

Even now opponents, sceptics and those who distrust Hazrat Qiblah Pīr Sāhib are asked kindly for approaching him, certainly with an expert or with a few witnesses, in order to rectify their misunder-standings about him. He does not run away from any confrontation, but responses in an extremely decently way. On the condition, however, that Hazrat Qiblah Pīr Sāhib always should be approached respectfully and reasonably from religious point of view, before one wants to engage with him into a public debate. These are facts which have been confirmed by journalists, writers and other interviewers each time again, on how he dealt with conflict situations and how he sought the best possible solutions.

His marriages and children

The first marriage of Hazrat Qiblah Pīr Sāhib took place on 11th of August 1953 with the daughter of Sayyid Faqīr Muḥammad Shāh Naushāhī, Sayyidah Rāzia Fāṭimah Naushāhī in Ṭhil Sharīf, Jhelum. She has been living a long time with Hazrat Qiblah Pīr Sāhib in Bradford. From this first marriage they have no children.

His second marriage took place with the daughter of Maulana Ilyās Idrīs, Sayyidah Bilqīs Fāṭimah on 8th of January 1994. Hazrat Qiblah Pīr Sāhib has together with her three sons and two daughters:

① Sāhibzāda Sayyid Muḥammad Aḥsan Shāh Sharāfat Naushāhī, born on 11th of September 1995;
② Sāhibzāda Sayyid Muḥammad Ḥasan Az'har Naushāhī, born on 25th of April 1997;
③ Sāhibzāda Sayyid Muḥammad Mu'īn Ḥasnain Shāh Qayyūm Naushāhī, born on 5th of July 1998 and passed away on 31 December 2005;
④ Sāhibzādī Sayyidah Fāṭimah Naushāhī, born on 25th of July 2000 and
⑤ Sāhibzādī Sayyidah Zaynab Naushāhī, born on 30th of June 2010.

All his children came into the world in the Tājpūrī hospital in Dina, Jhelum whereby Hazrat Qiblah Pīr Sāhib himself had chosen their names.

Both wives of Hazrat Qiblah Pīr Sāhib are very pious persons with special virtues, on the religious path as well as on the spiritual path. Their tasks as mothers and wives are comprehensive, especially their support and understanding in the arduous task of Hazrat Qiblah Pīr Sāhib. The role and position of the mother is very elevated within Islam, likewise their responsibility for the upbringing of the children and other important household tasks. The family life of Hazrat Qiblah Pīr Sāhib is very balanced and he does his best paying the proper attention to it. Especially the death of his youngest son, at the age of seven, had affected him deeply. Nevertheless, he continued doing his daily missionary work.

His position as religious and spiritual leader

The great influence of the missionary work of Hazrat Qiblah Pīr Sāhib within the Sunni Muslim community in Europe and in the Indo-Pakistan community is undeniable and very wide-ranging. Even English academics, such as Phillip Lewis and Chetan Bhatt have pointed to this fact. At the outset Sunni Muslim scholars were invited by Hazrat Qiblah Pīr Sāhib from the Indo-Pakistan subcontinent to come for carrying out their religious task. With time their constituencies and circle of pupils

grew, upon which they themselves started to behave as religious and spiritual leaders. Their religious task was so unfortunately clouded by worldly purposes. The unity of this community was soon adversely affected by rivalry and group formation. Only a few, including Hazrat Qiblah Pīr Sāhib who retained their pure intent from the beginning, are examples of determination and steadiness. The origin of all these virtues undoubtedly lies in the fact that Hazrat Qiblah Pīr Sāhib except being a great scholar also proves to be a genuine Pīr.

Generally, anyone can call himself a Shaykh or Pīr (old man or spiritual teacher), for which applies that every Walīy (saint) is a Shaykh or Pīr but not that each Shaykh or Pīr is a Walī. The same is true about Khulafā (spiritual successors) who are acting as Shaykhs or Pīrs and pretending to be saints. It is quite better then to talk about false and real Pīrs, instead of educated and uneducated Pīrs. According to the teachings of the spiritual masters of the Qādiriyah Naushāhiyah every Walī (saint) is an ʻĀlim (scholar), but not every scholar is a Walī.

According a well-known transmission by Hazrat ʻAlī رضي الله عنه, the forth Caliph, a Walī is recognizable by mainly three characteristics: teary and yellow (bloodshot) eyes, a pale face (out of the brilliance of spiritual enlightenment) and having an empty stomach (for paying little attention for physical needs). There are also other three attributes connected with these features: sleeping little, talking little and eating little (only when it is really necessary or required as such). According to the Prophetic transmissions, the best servants are those who by seeing them one remembers Allāh سبحانه وتعالى. According to many mystics, they are imbued to such an extent with the love of the Holy Prophet ﷺ that they become a manifestation of certain divine names and qualities. According to "the leader of the saints" Shaykh ʻAbdul Qādir Al-Jīlānī رحمة الله عليه, a saint is characterized by Faqr (extreme poverty) and Balā' (hardest trials), otherwise everyone would like to make claim on the Wilāyah (the rank of a Walī; also in full named Waliyullāh). Moreover, it is in the present-day very easy to feign above-mentioned signs for recognition, that can make identifying someone's true nature very complex. Such a true recognition of confirmation or denial can thus be regarded merely as a divine grace.

Especially in the modern era it has become almost impossible to make a distinction between real and false Shaykhs or Pīrs by the average believers. On the one hand fake Pīrs pretend to be spiritual leaders and a descent from distinguished Sayyids, while they actually scarcely or even not are practicing the Sharīʻah, but upon closer examination one discovers that they only have limited themselves to Jinn consulting

(occultism). Their business in Ta‘wīdh (amulets) and curing by prayers are prospering vastly. This is pure deception and clashes with the true teachings of the Islām. On the other hand, real Pīrs are forced to hide their true identity and serve mostly as Muslim scholars to bring the public step by step closer to Allāh ﷻ and His Beloved Messenger ﷺ. This is in contrast with making someone dependent lifelong to himself, by exploiting physical (financially) and psychological (morally). The danger of extreme devotion to the Pīr (deification) and the inhuman cult (personal glorification resulting in idolatry) that may arise around him, ‘Allāmah Muḥammad Iqbāl, has previously noticed and warned of the concept or cult of Pīrism, including Maulānāism and Sayyidism.

According to the shining example of his ancestors Hazrat Qiblah Pīr Sāhib continuously has immersed himself in the love of Allāh ﷻ and His most Beloved Prophet ﷺ. The high degree of his Wilāyah he can hide in the veils of profound knowledge and acting efficiently, about which the strict rule is applied that a Walī never shall refer himself to be a Walī. Even at openly revealing supernatural gifts through him, he is extremely reserved. He takes very much into account with his fellow human beings, in order that they by such a small fact do not get misunderstanding or ignorance and finally turn their backs to Islām or are going to live in a world of fantasy.

The positive effect for the revival and preservation of the true Islamic teachings by Hazrat Qiblah Pīr Sāhib are remarked by many Muslim scholars. A well-known authoritative Muslim scholar and he himself spiritual leader, Hazrat Pīr Sayyid ‘Irfān Shāh Mash'hadī (an outstanding member of the Qādiriyah Order), has proclaimed Hazrat Qiblah Pīr Sāhib as “Marja‘-ye Khalā’iq”, a very high status of reliability and integrity with regard to the Sunni Muslims of the Indo-Pakistan community. Also other Sunni scholars from India and Pakistan have confirmed his vigorous way of working and his great influence and unique position within the Sunni community.

The titles Sirāj us-Sālikīn and Sirāj ul-‘Ārifīn

Hazrat Qiblah Pīr Sāhib, often addressed by his disciples and also by respectable Muslim scholars with Pīr Sāhib and sometimes with Hazrat or Huzūr, is more known to the common people as Pīr Ma‘rūf. This name is sometimes misspelled as Pir Mahroof.

Because of his merits serving the Islam he has gotten from his own spiritual masters many honorary titles and appellations. His full name and his most well-known titles, are as follows:

Pīr-e Ṭarīqat (spiritual master on the mystical path) *Rāhbar-e Sharī'at* (religious leader in Islamic legislation) *'Ālamī Muballigh-e Islām* (worldwide conveyor or preacher of Islam) *Sirāj us-Sālikīn* (the torch or lamp for mystics) *Sirāj ul-'Ārifīn* (the torch or a lamp for the gnostics) *Abush-Sharāfat* (father of Sharāfat) *Hazrat* (his presence) *Pīr* (spiritual leader) *Sayyid* (descendant of the family of the Holy Prophet ﷺ) *'Allāmah* (very learned) *Ma'rūf* (well-known) *Ḥusain* (literally: the little beauty) *Shāh* (king; from noble descent) *Ṣāḥib* (honourable mister) *'Ārif* (possessor of Ma'rifah, divine cognition) *Qādirī* (joined to the Order of Sayyid 'Abdul Qādir al-Jīlānī رحمۃ اللہ علیہ) *Naushāhī* (joined to this Order with Sayyid Ḥāji Muḥammad Naushāh Ganj Bakhsh رحمۃ اللہ علیہ as continuator) *Baḥr ul-'Ulūmī* (with his great-grandfather as one of his masters).

The actual name of Hazrat Qiblah Pīr Sāhib is just Sayyid Ma'rūf Ḥusain Shāh with the Takhalluṣ (pen name in poetry) 'Ārif. *Abush-Sharāfat,* father of Sharāfat (nobility) is the Kunyah (teknonymy), a name that refers to a relationship with one of his children or a special virtue, in this case to his eldest son. Even before the birth of his children, he bore the appellation of Sharāfat, that has the literal meaning of nobility, someone with excellent virtues or qualities. The word "Qiblah" (literally prayer direction to the Ka'bah in Mecca) in "Hazrat Qiblah Pīr Sāhib" refers symbolically to him as a centre of learning, spiritual blessings and wisdom.

In the beginning people knew him as Sayyid Ma'rūf and later as Pīr Ma'rūf. It is known that Hazrat Qiblah Pīr Sāhib only after about twenty years, after requested explicitly by his elder brother and also his spiritual master, Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمۃ اللہ علیہ, actually started to allow believers as his Murīds (spiritual disciples). Since in the beginning he laid a strong emphasis on the practice of the Sunnah for observing strictly the rules of the Sharī'ah, he limited therefore his number of pupils. Only after the passing away of his elder brother, there came gradually change at this, whereby many chose him as their Pīr-o Murshid (spiritual supervisor, counsellor or mentor). The number of disciples estimated, spread over several countries of the world, counts more than one hundred thousand.

His name *Ma'rūf* has many meanings, including renowned or famous, well known custom in virtuous acts, intelligible, reasonable or decent settlement in legislative provisions or generally recognized and commonly acknowledged. With regard to the text of authentic Prophetic transmissions (Aḥādīth) Ma'rūf means accepted by the community as applicable to itself. He has proven his name Ma'rūf clearly to be worthy through his presence in the West, particularly

Europe and in England, making known publicly the true aspects of Islam. Due to this he himself also remained widely known to the large public of both Muslims and non-Muslims.

The name *Ḥusain*, literally the little beauty, refers clearly to one of the Beloved grandsons of the Holy Prophet ﷺ, imam Ḥusain رضي الله عنه. He was the second son of the fourth Caliph Hazrat ‘Alī ibn Abī Ṭālib رضي الله عنه. His death as martyr (martyrdom) during the heartbreaking incident of Karbalā’, is among commemorated yearly on the tenth day of Muḥarram, the first month of the Islamic calendar. His sacrifice for the religion of Allāh سبحانه وتعالى, Islam, in the battle against the prevailing injustice, will remain exemplary until the end of the world.

One of the special names of Hazrat Qiblah Pīr Sāhib is *‘Ārif,* which he usually uses as Takhalluṣ, mostly in the last line of his poems. Someone in possession of Ma‘rifah or ‘Irfān is called ‘Ārif, or usually translated roughly with gnostic. Ma‘rifah is a very special form of extraordinary or supersensible “knowledge or cognition” in order to know Allāh جل جلاله, in the way He wishes to let Himself to be known or perceived (i.e to be experienced).

The titles *Sirāj us-Sālikīn* and *Sirāj ul-‘Ārifīn*, literally the torch or lamp for mystics and gnostics, he has received from his spiritual master and also his elder brother Pīr Sayyid Abul Kamāl Barq Shāh Sāhib رحمة الله عليه. The fact that he is training in the spiritual world many persons unnoticed to spiritually “enlightenment” (to obtain the position of Wilāyah or sainthood), by first traversing the many stages or stations and phases, this can only be observed by those who have achieved this life purpose.

His Shaykh has very properly referred to him with these honorary titles, although Hazrat Qiblah Pīr Sāhib himself remains extremely humble and simple and does not claim something of it. Persons who follow the spiritual path or have something achieved on it, have often noticed how Hazrat Qiblah Pīr Sāhib conceals his very high position in the Ṭarīqah (the spiritual path or inner experience of Islam) in the simplest terms of the Sharī‘ah (the outer path of the Islamic laws and regulations). Hazrat Qiblah Pīr Sāhib does not certainly attach himself to his honourable names and titles, likewise to his merits or achievements. He on the contrary of displaying these honorary titles prefers to realise continually the simple religious rules of everyday life according the true Sunnah of the Holy Prophet ﷺ.

Hazrat Qiblah Pīr Sāhib according the teachings of Hazrat Naushah Pīr رحمة الله عليه reminds the death all the time and is totally aware of it. He lives his life without any contradiction or false claims (i.e. a clear mind).



A splendid photo of Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh Sāhib taken during the annual ‘Urs of Hazrat Pīr Sayyid Abul Kamāl Barq رحمة الله عليه in April 2007, Bradford, England.

Bazm-e Naushāhī

As mentioned earlier, the management of the main succession (Sajjādah Nashīn) of the Qādiriyah Naushāhiyah Order has been transferred by Hazrat Pīr Barq Shāh Sāhib to his youngest brother Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī. Hazrat Qiblah Pīr Sāhib had set up immediately after his arrival in England in 1961 this society (Bazm) for the benefit of the disciples, who were connected with it. After the passing away of Hazrat Pīr Barq Shāh Sāhib رحمة الله عليه from this world, this great responsibility as main successor of the Silsilah Qādiriyah Naushāhiyah became even heavier.

Hazrat Qiblah Pīr Sāhib descents from a respectable family of spiritual masters who do not see the Sharī‘ah separately from the Ṭarīqah but consider this quite the inner (spiritual) experience of it, in accordance with the Sunnah of the Last Prophet ﷺ. Those who see the Ṭarīqah, the spiritual path, detached from Sharī‘ah, have no right to call themselves Muslims and have become astray, adopting a life of monks that obviously has no place within the Islām. The great mystic-

philosopher of Pakistan, 'Allāmah Muḥammad Iqbāl رحمۃ اللہ علیہ has even pointed to this in his "Reconstruction of religious thoughts in Islam", in which he quoted the words of a well-known scholar 'Abdul Quddūs Gangohī: "The Holy Prophet of Arab origin ﷺ has visited the highest heavenly places and then returned to earth. I swear by Allāh, if I would have arrived there, I would never have returned!" This is the difference between a Ṣūfī (mystic), who loses himself in the divine love, while a Prophet from his exalted position, perceiving the truth turns back to the people to convey to them the divine message which he has experienced.

It was this great thinker Dr. Muḥammad Iqbāl رحمۃ اللہ علیہ who in this modern age gave strength to the spirituality of Islam, who tried to lift begging and roaming around fakirs, who call themselves Ṣūfis, to the level of intellectuality with the necessary belief (Dīn and Īmān), clear intelligence ('Aql) and apt social behaviour ('Amal). He has also criticised the behaviour of such counterfeiting Pīrs and charlatans and strongly condemned them. He pointed to the dangers of bigotry, fanaticism and the cult of personality. He pleaded for a return to the pure Islām via the Ṭarīqah with guidance of real Pīrs active within the society. Among those persons that have spent more than half of their lives in the West, have endured countless hardships, while they represented and still represent the true Islam, to them too can be reckoned Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī!

Hazrat Qiblah Pīr Sāhib has proven the mutual strength of the Sharī'ah and the Ṭarīqah. As a representative in the midst of the followers of the Last Prophet ﷺ, Hazrat Qiblah Pīr Sāhib engaged himself with social improvements. On the one hand, he has taken on himself the responsibility of the onerous task of Muballigh and, on the other hand, he performs his task as main successor of a spiritual Order. In both his private life and in his public life Hazrat Qiblah Pīr Sāhib fulfils all these duties, without ever even pausing or resting for a little while.

In the Ḥadīth about such special servants of Allāh سبحانہ وتعالیٰ has been stated: *"It has been transmitted by Abū Hurayrah رضی اللہ عنہ that the Messenger of Allāh ﷺ has informed, that Allāh عزّوجلّ, has said: 'Whoever is hostile against My Walī (friend), so I have declared him war and My servant (worshipper) comes nearer to Me (closer) only by what is loved (and) what is prescribed to him as Farā'iḍ (obligations); My servant (in addition to this) comes closer to Me by Nawāfil (voluntary matters or prayers), then I love him (show My affection to that person). And when I love him, I become the ear through which he hears, the eye through*

which he sees, the hand through which he grasps and the foot through which he walks. If he asks Me for something, I grant him directly and if he asks Me for refuge or protection, I certainly offer him this. There is nothing that I leave or what causes inconvenience except that I create it. Something that causes grief or discomfort is the death of the believer. Something that is inevitable and he finds it unpleasant that this happens to him.'" (Ḥadīth collection of imam Bukhārī)

The responsibilities of the Bazm-e Naushāhī are many to be mentioned. As a spiritual teacher, also called Murshid, Pīr or Shaykh, one needs to guide disciples in every situation. This can range from coaching a person at a psycho-social level, teaching step-by-step the basic requirements of Islamic law, until making someone aware of the divine existence in everyday life. There are collectively organized also a weekly and monthly Dhikr meeting. Hereby except doing various forms of Dhikr, also is read the Khatm Sharīf or the Fātiḥah. This spiritual teaching aims to achieve the divine love, through His most Beloved, the noblest and best amidst the creatures, the Holy Prophet ﷺ. To make His love explanatory and tangible the masters are chosen as Wasīlah (Wāsiṭah), links or personal guides. This choice is realized by a Bay'ah, taking a pledge, making someone eligible for spiritual teaching. This Bay'ah constitutes in itself an initiation that one has entered (joined to) a spiritual Order and that one will keep to the instructions of the Shaykh, in order that he can achieve the life purpose.

A spiritual guide is indispensable for this purpose. Such a guide is in turn a disciple and successor (Khalīfa-ye Mujāz). This chain or these links of disciple with teacher (Silsilah) ends finally at the Holy Prophet ﷺ who in turn without any intervention of an Angel or mortal, directly is in contact with Allāh ﷻ. It is therefore a prerequisite that the Murīd (literally the person who has an Irādah) closely follows the commands of his Shaykh, in order to be able to catch a glimpse of the divine presence. So one lamp lit the other in all eternity. Hazrat Qiblah Pīr Sāhib has been assigned for this task by his master. This task is carried out cooperatively in the form of the Bazm-e Naushāhī.

Although the man of today has achieved a lot in material terms, he has no inner tranquillity and peace. The modern science and the advanced technology can give him no satisfactory answer or any absolute certainty. So he remains restless and he finally gets stressed and depressed. Both physical and mental complaints are increasing,

because one pursues a wrong attitude of life. When someone is materially wealthy and has all equipment, which his heart desires, he remains dissatisfied and he cannot even count on a good rest in the night (healthy sleep). What do these people miss then, despite their enormous wealth and possessions? It is the inner peace, such as described in the Holy Qur'ān: *"Alā bi-dhikrillāhi taṭma'innul-qulūb" Verily, through the Dhikr (remembering or recollecting) of Allāh, the hearts become calm (tranquil)* (13:28). Saints or mystics are enlightened people who have managed to achieve happiness, tranquillity and peace.

The Bazm-e Naushāhī organizes apart from such Dhikr meetings (Ḥalqahs or study circles), also large religious gatherings on the occasion of the birthday (Mawlūd or Mīlād) of the Holy Prophet ﷺ, his heavenly journey (Mi'rāj), 'Urs festivals and other memorable days in the history of Islam. 'Urs is an annual commemoration or the death anniversary of one of the masters of the Order, always including the Mīlād and ending with the Khatm Sharīf. During such religious gatherings, except speeches delivered by great scholars, also Na'ts (eulogies in honour of the Holy Prophet ﷺ) and poems containing wisdoms are recited, with at the end a free meal for all attendants.

Visiting holy graves once a year, also belongs to one of the fixed practices of the members of the Bazm-e Naushāhī. By the blessings of the deeds of these saints, Allāh سبحانه وتعالى is asked by way of Wasīlah, in order that sincere wishes may be fulfilled. This has been the custom of the Ṣaḥābah رضي الله عنهم and it is not against the pure teachings of Islam. Outsiders consider this unfortunately as worshipping of graves, in which directly something supernatural is asked from deceased persons. According to true Sunni teachings and especially the Bareilwi school it is only permissible if this supplication is directed to Allāh ﷻ. He is the only Creator, the real Bestower and Withholder. When this is not included in the intention, this Wasīlah by Bareilwi school also is considered as Shirk (polytheism) and Ḥarām (strictly forbidden).

Many, both disciples and those who have not joined the spiritual Order, come to Hazrat Qiblah Pīr Sāhib to ask various types of aid. One time he refers the person to professional help from specialists at worldly level, another time he does an appeal on his Silsilah or he gives further instructions to do or to read something. When it is necessary, he says a Du'ā (supplication) for them or he writes this on a piece of paper to use it as an amulet. Such a written Du'ā is called in the Indo-

Pakistan continent Ta'wīdh and can be traced back to the practice of some Ṣaḥābah. Hazrat Qiblah Pīr Sāhib holds as closely as possible to the Sunnah and the habits of the Ṣaḥābah, the Tābi'īn and the Taba' Tābi'īn, without deviating a bit from the limits of the Sharī'ah. By the personal guidance of Hazrat Qiblah Pīr Sāhib many persons were able to achieve a spiritual level or are still working on it.

One of the highest grades in the observing of the Dīn and having of Īmān is called Taqwā. In the religious sources very often the notion of Taqwā is applied, as an objective or result of all direct and indirect forms of worshipping. The literal meaning of Taqwā is protecting (Wiqāyah) oneself against the evil, which is harmful for both the physical and mental health. The evil is determined according to the religion, namely what runs against the revealed laws. Generally it is assumed, that everything that results in immorality and harm to oneself and others can be designated as evil (bad). According to scholars the notion of Taqwā cannot be defined exactly, because matters like God-fearing, God consciousness and piety also are included in it. Taqwā for the average believer means the giving up of Muḥarramāt (prohibited matters) and only dealing with matters that are Ḥalāl (lawful). For the deeply religious person, this means even the giving up of Mushtabihāt (doubtful matters). Furthermore, the notion of Taqwā in spiritual or mystical sense means: protecting oneself against everything that prevents an act for Allah ﷻ, a thought or feeling for Him! It is this Taqwā which through the correct guidance of a Shaykh or Murshid, the purpose of the Ṭarīqah can be attained.

The purpose of the mystical path of Islam (Ṭarīqah) is to achieve the Ma'rifah of Allāh ﷻ. This special kind of knowledge, also called 'Irfān (cognizance about Allāh ﷻ), actually includes a spiritual awareness that barely can be expressed in words and directly originates from the divine presence. This supersensible knowledge is meant to learn or to "know" (recognise) Him, actually on all levels of existence, as He has manifested Himself. According to some mystics there exists a subtle distinction between Ma'rifah and 'Irfān. The first word refers to a sustainable and balanced experience, while the second indicates the result of this state of awareness. The high spiritual position of Prophets and Saints is based upon this, namely the more Ma'rifah, the higher is the spiritual rank of the servant of Allāh ﷻ. A person in possession of such Ma'rifah or 'Irfān correspondingly is called 'Ārif (plural 'Ārifīn).

His spiritual successors

Hazrat Qiblah Pīr Sāhib has already appointed his eldest son, Sayyid Muḥammad Aḥsan Shāh Sharāfat Sāhib, as Sajjādah Nashīn (head of the succession) and on the second place Sayyid Muḥammad Ḥasan Az'har Sāhib. Although Hazrat Qiblah Pīr Sāhib has many Murīds from different nationalities, the most of them are Pakistanis and the remaining has origins such as Surinamese, Turkish, Egyptian and Indonesian. The main spiritual successors of Hazrat Qiblah Pīr Sāhib are: Maulānā Liyāqat Ḥusayn, Al-Ḥājj ‘Adālat Khān Sāhib, Ḥāfiẓ Muḥammad ‘Abdul Qayyūm, Ṣūfī Muḥammad Sarfarāz Khān, Muḥammad Yāsīn Qureshi (passed away in 2010), Muḥammad Aslam, all from Pakistani origin; Ṣūfī Muḥammad Sarfarāz Somer, Muḥammad Afzal Bakridi, ‘Ārifullāh Maḥmūd, Ghālib Pīrū (Galieb Piroe) and Muḥammad Tasnīm Maṭlūb Mālguzār, all from Surinamese origin. In the last years (2016-2017) Hazrat Qiblah Pīr Sāhib has beside these persons also granted a large number of his Murīds the Sanad-e Khilāfat, as a sign of recognition and motivation of carrying on the work of the Islām and the Silsilah.

Some clarifications regarding the spiritual succession

Especially the last years Hazrat Qiblah Pīr Sāhib has appointed a large number of his Murīdīn (disciples) as his Khulafā’ (spiritual successors). A couple of his disciples (Galieb Piroe and Arifoellah Mahamoed) asked Hazrat Qiblah Pīr Sāhib one day the reason behind this and to clarify some misunderstandings about Khilāfah (spiritual succession), Tabarruk (attaining blessings), the actual purpose of it and what the possibilities and restrictions are involved with it. Summarizing this issue Hazrat Qiblah Pīr Sāhib explained as follows.

The main purpose of Khilāfah is to motivate the disciples to pay more attention for being more steadfast in their religious duties, practicing them dedicatedly and inspire others through several activities, such as organizing religious gatherings, educating others, delivering speeches, writing books, and to be a decent example to the close family members. Because Hazrat Qiblah Pīr Sāhib is in his last stage of his lifetime and cannot always visit all his disciples, he has appointed some of them as his spiritual successors or representatives.

There are certainly different levels in this Khilāfah, according to the knowledge, abilities and spiritual progressions of the disciples themselves, supporting the work (of Hazrat Qiblah Pīr Sāhib). The responsibilities

and authorisations (competences) are first of all to remove eagerly (willingly) personal faults, to improve the acquired virtues.

The Khalīfah is in some way superior to the ordinary disciple, because he has received the Sanad (written proof or certificate) of Khilāfah by doing extra or special efforts for the spiritual progresses and for the supporting of the work of his Shaykh (spiritual master). This also comprises that the disciple has yet to grow (develop) further on the spiritual path with all its potential Aḥwāl (states or conditions) and Maqāmāt (stations or stages on the mystical path).

The Khalīfah in general has not instantly become a Pīr or Shaykh at the receiving of his Sanad-e Khilāfat. The disciple with a Khilāfah has to prepare others who want to become a Murīd of the Shaykh. Only if the Khalīfah has achieved by the approval of his Shaykh such a position, because of his liability and aptitude, he can take the Bay'ah (make Murīds), when settled in an other city or land.

A Pīr (or Shaykh) is not always a Walī (saint), although they have traversed the same course, their position on this mystical path is quite different. It is a strict condition that a Pīr or Shaykh never has the permission to say clearly that he is a Walī. He may not reveal (Iẓ'hār) that he is holding the status of Wilāyah (sainthood), but rather should conceal (Ikhfā) it. Through the deeds and other appearances (Ẓuhūr) the knower can confirm that a certain Pīr or Shaykh is likely to be a saint. Generally, it is very impolite to scrutinize or interrogate a Pīr to get affirmation that the latter is whether a Walī or not. This issue has to do with correct Ādāb (decency or morals) and Akhlāq (noble characters or morality), the correct 'Aqīdah (religious creed) and Nisbah (relationship).

A disciple with Khilāfah has not yet achieved or realised the purpose of life completely. This is just the beginning of Taṣawwuf. Moreover he is not allowed to even claim in any respect to have achieved something on the spiritual path. Humbleness, modesty, simplicity and originality, but also Taqwā (fearing Allāh ﷻ) and Raḥmah (compassion) are some noble features that such a disciple has to acquire. All his noble characters and moral values has to be based and realised according to the true Sunnah and the intense love for the Holy Prophet ﷺ.

From the abovementioned explanations and further inquiry, one can also conclude that a disciple with Khilāfah cannot transfer (convey) his Khilāfah to others. This Khalīfah cannot make the assertion that he already has achieved the Paradise and that he is also eternally saved from the hell. Through receiving the Khilāfah a disciple has not automatically obtained some supernatural powers for showing miracles,

like curing someone by special prayers, Ta‘wīdhāt (amulets or charms: actually written Du‘ās) or other special treatments.

His days of living in old age

This biography of Hazrat Qiblah Pīr Sāhib in summarized form contains selective information about his travel and work, sometimes shortened and sometimes explained in more detail. From this, one can conclude to what extent the life of Hazrat Qiblah Pīr Sāhib is permeated with dedication in the worship of the Creator, Allāh ﷻ, that in turn may serve as a true example for others. Spending a life in worship, can mean nothing else except that one is serving Allāh ﷻ in full surrender, in which even each breath is tried to be sacrificed for Him. In such a noble way of life one has obliterated any personal inclination of the Nafs (ego) and any time is spent as much as possible for carrying out His will.

When a novelist writes something about the starring of a hero, we assume that he has displayed his role unnaturally, among which to fascinate and attract the attention of the readership. The authors of the biography of Hazrat Qiblah Pīr Sāhib believe, however, that they only have written down about matters which they themselves too have experienced with him to some extent. He performs the daily ritual prayers and he is studying moreover books, whereby information concerning each field is up-to-date and contemporary. Each interesting religious book that is released on the market, if published in Arabic, Persian or English, he buys it. Each book is already read by him or he is still reading this. On the one hand he composes poetry, on the other hand he also carries out voluntary forms of worship, in addition to the religious obligations, in which he also does not forsake his Dhikr texts (Awrād-o Waẓā’if). There are held sessions at his home, where the psycho-social problems of friends or disciples are heard by him and he provides a possible advice or looks for a suitable solution.

Hazrat Qiblah Pīr Sāhib also has the administrative tasks of mosques and keeps personal monitoring other organisational affairs. There is collected money by him for the establishment of mosques. He devotes for this time and set out for doing Tablīgh travels. This happens sometimes in the morning and sometimes in the afternoon hours, in which he also gives speeches, while he is at the same time fulfilling his worldly duties. Visiting friends who are ill, doing condolences, handling of domestic affairs, taking care of and paying attention to wife and children, ensuring their education and meeting to all requirements of persons (disciples) who has accepted Hazrat Qiblah Pīr Sāhib as their spiritual counsellor or teacher, also belong to this.

This is a very active life of Hazrat Qiblah Pīr Sāhib, in which it is unknown when he sleeps or takes any pause to breathe, but he also has to spend time for this, as he neglects himself not because of his old age and regularly sees a doctor. When one reads the biographies of saints and mystics, one says very quickly that the writers have greatly exaggerated their statements. This unfortunately often has happened to embellish a life story of someone making it more attractive. The biographers of Hazrat Qiblah Pīr Sāhib, however, have stated that every aspect of Hazrat Qiblah Pīr Sāhib in itself comprises a living proof for the authentic biographies of saints. Despite their efforts, they all admit, that they have not enumerated or discussed everything of the life of Hazrat Qiblah Pīr Sāhib.

So one of his biographers, Muḥammad Manṣūr Āfāq, writes very aptly: "When writing I was not able to do right to many things. So I have omitted many details. I noticed that I had little knowledge. My vocabulary remained in default and even my style or manner of expressing left much space to be improved. The many aspects of the life of Hazrat Qiblah Pīr Sāhib have let me go from one surprise to the next, through which it seemed impossible for me to fully put in words even one aspect, just as I have experienced personally!"

The above-mentioned biographer makes a comparison of a child that sits on a heap or mountain of diamonds and is trying to collect them all. He will at the most fill his own pockets with it or put these in his clothing and in his fists. This mountain will laugh at him, after which he will realise that he could not have collected anything and therefore will empty his pockets, bags (by folding his clothe) and fists. Eventually he will keep sitting on this mountain: the most beautiful diamonds are still in this immense heap, despite all attempts to pick them up all together. "I wanted so eagerly expound an aspect of this versatile personality (of Hazrat Qiblah Pīr Sāhib), but I have not succeeded in this!"

As mentioned earlier, Hazrat Qiblah Pīr Sāhib has got little or no time precisely because of his continuing missionary work and other duties for writing books by himself. Despite all this he has been able to collect hundreds of thousands of books in different languages, as well as to collect rare manuscripts. From this amount, he let made a number of reprints and made them accessible to the general public. He also has let some authors to write about certain themes. The Jam'iyyat Tablīgh ul-Islam has nowadays a private library due to him and so also has been established a panel of writers. There is periodically released a magazine, called "The Islamic Times". It is edited by Ṣūfī Muḥammad Ilyās Naushāhī. The books, magazines, including posters, according to an interview, count sixty.

Hazrat Qiblah Pīr Sāhib is besides an excellent poet, also a person who recites poems in Persian and Punjabi in his favourite Potohari style. A small number of his Punjabi poetry already has been published:

1. **Sharḥ Īsāghojī**
   (elucidation of the component isagoge in logic);
2. **Punjābī Akkhāň**
   (a verification of a Punjabi poem);
3. **Bārah Māh Naushāhī**
   (a poem with the changes of all the months in the year);
4. **Sī Ḥarfī Nāqūs-e Naushāhī**
   (a poem according to the letters of the alphabet about the superiority or virtues of the Qādirī Naushāhī Order);
5. **Sī Ḥarfī Soz-e Naushāhī**
   (a poem according to the letters of the alphabet regarding the close relationship with masters and the pitfalls on the spiritual path);
6. **Faryād-e Naushāhī**
   (a poem about complaints of the ego);
7. **Safar-Nāmah Ḥaramain ash-Sharīfain**
   (an itinerary or travel accounts of the two holy cities Mecca Mukarramah and Medina Munawwarah);
8. **Naghma-ye Naushāhī**
   (a eulogy on the Qādirī Naushāhī Order);
9. **Noḥa-ye Naushāhī**
   (a poem with complaint for those who underestimate the Qādirī Naushāhī Order);
10. **Intikhāb-e Kalām-e ʻĀrif**
    (a selection of the famous poems of Hazrat Qiblah Pīr Sāhib);
11. **Asrār-e Naushāhī**
    (a eulogy on the Qādirī Naushāhī Order);
12. **Zāristān-e Naushāhī**
    (a eulogy on the Qādirī Naushāhī Order).

Some examples of his poems

To get an idea of the intense religious experience of Hazrat Qiblah Pīr Sāhib in the following a selection of his well-known poems from Intikhāb-e Kalām-e ʻĀrif and other compilations is presented and freely translated into English. These poems are transliterated in the original language here and also offered with a suitable translation. These poems are usually Rubāʻiyyāt, quatrains, about a particular theme.

Eulogy on Allāh ﷻ,
Jalla Jalāluhū, the most Glorious
by Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī

Koyī sahrā-nawardiyāň loṛe
koyī loṛdā piyā bāzār de wich

Koyī dar-badar khāk rumā loṛe
mastwār koyī loṛe khumār de wich

Koyī wich khāmoshiyāň piyā loṛe
koyī loṛdā bahs takrār de wich

‘Ārif bāl ke ‘ishq dī shama koyī
piyā loṛdā qalb de ghār de wich

The one is yearning (to find) by roaming in the desert,
the other is yearning (to find) his Beloved on the market.

The one goes along the doors (covered) under the dust,
the other is yearning drunk (to find) in the beverage.

The one is yearning his Beloved in silence;
the other is yearning (to find) in discussion and opposition.

In the childlike candle (i.e. pure innocent) love, Oh ‘Ārif,
someone is yearning (to find) the Beloved in the innermost of the heart!

Eulogy on Allāh ﷻ,
Jalla Jalālluhū, the most Glorious
by Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī

Har thāň har shay har ān andar
Mawlā tere hī tere jhalkār wekhāň

Shams-o qamar kawākib de nūr andar
Mawlā tere hī tere anwār wekhāň

Ghār-e Thawr, Ḥirā, 'Arafāt andar
koh-e Ṭūr te tere lashkār wekhāň

'Ārif terī Khudāyī wich jawhar hikkū
tere jawhar-e muṭlaq ābdār wekhāň

In each place, each thing, each moment,
I capture a glimpse of You, Oh caring Lord!

In the light of the Sun and the Moon, the celestial bodies,
Oh caring Lord, only Your light (i.e. manifestation) I do behold.

In the cave Thawr and Ḥirā, the plain of 'Arafāt,
in Mount Sinai, I behold only Your army (i.e. angels).

'Ārif (proclaims): Your divinity has one essence,
I have beheld Your absolute essence gloriously!

Eulogy on Allāh ﷻ,
Jalla Jalāluhū, the most Glorious
by Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī

Beshak Khāliqā Mālikā meriyā o
merī rizā he terī rizā de wich

Zarre zarre wich ḥikmat kamāl terī
har khalā de wich fazā de wich

Be-‘ayb tūň zāt ṣifāt andar
har har rang wich har adā de wich

Par maiň bakhtāň nūň wekh na samjh sakiyā
‘Ārif rāz jo kilk qazā de wich

You are undoubtedly my Creator and Master:
in Your contentment is comprised my contentment.

In each dust particle is hidden Your wisdom,
in every open space and open air.

You are an existence without any fault in Your qualities:
in each colour (phenomenon) and in every form of action (effect).

However, I am one of those who has luck, but cannot conceive it,
‘Ārif the mystery of the Pen of the divine decree!

Eulogy on Allāh ﷻ,
Jalla Jalāluhū, the most Glorious
by Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī

Ghawr nāl jān takiyā te pata chaliyā
ay zamīn asmān te shay koyī na

Rawnaq bazm-e nishāṭ bahār gulshan
shān mān gumān te shay koyī na

Tāj-e kishwarī, qaṣr maḥl shāhī
māl-o zar sāmān te shay koyī na

‘Āshiq ‘ishq do nām ma‘hūd zahnī
‘Ārif bājh jānāň te shay koyī na

Through pondering in my being, I came to know:
that the earth and the heaven (in itself) represent nothing at all.

The brilliance of the activity in the blooming flower garden
(i.e. the world),
that esteem and pride (in itself) represent nothing at all.

The crown of a rich and the beautiful palace of the king:
that wealth and possessions (in itself) represent nothing at all.

The lover and the Beloved as two ideal names of loyalty,
that Ārif, except the Beloved (Himself) represent nothing at all!

Eulogy on Allāh ﷻ,
Jalla Jalāluhū, the most Glorious
by Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī

Ghawr jāň kītī har shay wichūň
anal-Ḥaqq Allāh Allāhū nikle

Sunan gosh oh jo āgāh howan
bahr-o barr wichūň sū-basū nikle

Har har dar-o dīwār quṣūr wichūň
zarre zarre wichūň kū-bakū nikle

Koyī shay na jā na jis wichūň
‘Ārif Ḥaqq Ḥaqq na guftagū nikle

I have contemplated, about every being:
"I am the Truth", only, Allāh has its outcome.

The ear that hears, becomes aware:
from the land and sea, from every direction, this has its outcome.

From every house and palace,
from each dust particle, from each alley, this has its outcome.

There is no thing or place from which,
‘Ārif, the "Truth" has this not as its true outcome!

Eulogy on Allāh ﷻ,
Jalla Jalāluhū, the most Glorious
by Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī

Mawlā Rahīmā Karīmā Sakhiyā
terī bakhshishāň dā talabgār hāň maiň

Terā bahr-e atā pur josh har dam
gunahgār khasta manganhār hāň maiň

Kar kar ‘ahd paymān maiň nit toṛe
bhulanhār banda bhulanhār hāň maiň

Tū haiň zakhmāň te marham lagān wālā
‘Ārif dukhiyā jigar-fighār hāň maiň

Oh caring Lord, the Merciful, the Noble, the Generous:
I am imploring to You for Your forgiveness.

Your generous gifts are always (present):
I am a sinful person who repeatedly is asking.

Every promise that I have not fulfilled, again and each time:
I am a forgetful, a neglectful person.

You are Who puts a bandage on the wound,
‘Ārif, I am affected by wretchedness, a wounded person!

Eulogy on the Holy Prophet Muḥammad ﷺ, may Allāh bless him and grant him peace, by Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī

Zulmat-kadah jahāň nūň karan rawshan
māyī Āminah dā sohnā chan āyā

Kāle qalbāň nūň deke ziyā wallāh
dūr karan waswās te zan āyā

Dūlhā bazm-e kā'ināt wich Allāh Allāh
matthe sahrā Lawlāk dā ban āyā

'Ārif karan salāmiyāň malak-e nūrī
Shāhanshāh-e 'arab ban ṭhan āyā

To enlighten the darkness of the world (universe or cosmos),
the beautiful Darling ﷺ of mother Āminah رضي الله عنها has come (appeared).

To expel (change) the blackness from the hearts by light,
for taking away every doubt and whispering, he has come (appeared).

The Groom (Leader with crowning glory) in the universe,
oh Allah, on whose forehead the headdress is written
"If you would not be, I would not even have created the celestial bodies
(the universe)", he has come (appeared).

'Ārif, the angels, beings of light, do full respect their salutations of
Salām (peace) to him, because the Arab Leader in full glory
(with all charm), has come (appeared)!

Eulogy on Sayyid ʻAbdul Qādir Al-Jīlānī رحمة الله عليه
Quddisallāhu sirrruhul-ʻazīz
by Hazrat Pīr Sayyid Maʻrūf Ḥusain Shāh ʻĀrif Qādirī Naushāhī

Koyī Ghaus-e Baghdād dā nahīň sānī,
ghausāň qutbāň qayyūmāň afrādāň andar

Sun faryādiyāň diyāň faryādāň pahuňche,
goyā wasdā Ghaus faryādāň andar

Sānī Ghaus dā howeyā na kadī hosī,
andar jag de abad ābādāň andar

Kar-ke mehr je Ghaus chā khair pāwan,
guzre zindagī ʻĀrif sawādāň andar

No one is the equal of the Ghāuth of Baghdād, amidst all Qutbs, and not even amidst those with unique positions (Fards and Qayyūms).

Hear my complaint in order that it reaches you:
fortunately, you are the "Great Helper" in such a complaint.

The equal of Ghaus-e Aʻzam has certainly never ever existed in the world, and this will certainly never ever come into existence.

Who expresses love to Ghaus-e Aʻzam will gain success:
so ʻĀrif has spent (likewise) his life in such ardent love!

Eulogy on Sayyid ‘Abdul Qādir Al-Jīlānī رحمۃ اللہ علیہ
Quddisallāhu sirrruhul-‘azīz
by Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī

Wekh chaṛtalāň Ghaus-e Baghdād diyāň,
har koyī bol uṭhiyā bāyī balle balle

Koyī nahīň Mahbūb-e Sub'hān jehā,
mīrāň apne maqām wich kalle kalle

Hasab nasab te sharaf karāmatāň wich,
Ghaus wakhre haiň har galle galle

‘Ārif walī jahān wich kayī lakkhāň,
ay par Ghaus-e Jīlān thīň thalle thalle

See how many have obtained high prestige by Ghaus-e A‘zam:
everyone speaks highly of his superiority.

No one, however, is as Ghaus-e A‘zam,
“the Beloved of the Holiness (Allāh)”, each one separately!

By high descent, eminence and supernatural gifts,
Ghaus-e A‘zam is widely known.

‘Ārif, in the world are certainly hundreds of thousands of Saints,
but they all just are subdued to Ghaus-e A‘zam!

Eulogy on Sayyid ‘Abdul Qādir Al-Jīlānī رحمۃ اللہ علیہ
Quddisallāhu sirrruhul-‘azīz
by Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī

Milsī milsī qarār zarūr milsī,
pīňgh ‘ishq dī chaṛh-ke alāre te lay

Kishtī terī umīdāň dī pār howe,
Dastagīr de jāndā sahāre te lay

Hashr tīk tūň mast mad'hosh rahweň,
chakh Qādirī may chaṭkhāre te lay

Kīweň chorāň nūň ‘Ārif phaṛ Qutb karde,
kūche Ghaus de āke nazzāre te lay

There will ever be found reassurance, by achieving the peak of passionate love.

The wish (hope) will become true, who is looking for support by this Great Helper (he who in need holds grip with both hands)!

Until the Day of Judgment you will remain drunk,
as long as you in the Order keep sipping tastily (remain connected).

Just as ‘Ārif, Ghaus-e A‘zam appointed robbers as Qutbs:
just because they passed through his alley (door)!

Eulogy on Sayyid 'Abdul Qādir Al-Jīlānī رحمة الله عليه
Quddisallāhu sirrruhul-'azīz
by Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī

Ghaus-e Pāk kā sānī jahān andar,
paidā aur koyī Maulā ne kiyā hī nahīň

Kar dete haiň choroň ko Qutb Mīrāň,
yeh martabah ghair ko diyā hī nahīň

Qadam waliyoň kī gardan par āp ke haiň,
yeh maqām to aur kā huwā hī nahīň

May-e ātishīň Ghaus-e karīm sāqī,
'Ārif hai mahrūm jis ne piyā hī nahīň

Allāh has created nobody in the world as the equal of Ghaus-e Pāk.

The leader of all saints who made robbers as Qutbs:
such a rank He therefore has granted to no one else!

The foot of him stands on the neck (shoulders) of the saints;
such a position no one ever has attained.

The fiery (strong) wine of Ghaus-e A'ẓam, the "wine pourer",
'Ārif says: each one is lacking this that has not drunk (experienced) it.

Eulogy on Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه
Quddisallāhu sirrruhul-‘azīz
by Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī

Pīnā chāhtā hay gar Baghdād meň chal,
sāqī Ghaus ‘irfānī maikhāne se pī

Khum-e Mīrāň se jām-o surāhī bhar bhar,
khamr-e ātishīň kisī bahāne se pī

Bazm-e ‘aysh meň tarb-o surūr andar,
chashm-e mast jānān mastāne se pī

Honā chāhtā hai mast alast gar tū,
‘Ārif pī Naushāhī peimāne se pī

If you wish to drink, go to the Holy Baghdād: drink (experience)
the Ma‘rifah by Ghaus-e A‘zam as wine pourer.

Pour this chock-full in the wine cup from his wine barrel, but certainly
drink this ecstatic wine with some excuse (anyhow)!

In the company of those who are restless and delighted,
drink this from the glances of the Beloved (Friend) as an insanely in love.

If you want to become indeed so ecstatic drunk (such as during the
primordial day of the Mīthāq with the words “Alastu bi-Rabbikum”),
drink therefore ‘Ārif, according to the unlimited measure
of the Naushāhī Order!

Eulogy on Hazrat Naushah Ganj Bakhsh Qādirī رحمة الله عليه
Quddisallāhu sirrruhul-‘azīz
by Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī

Naushah Pīr dā phirke jahān andar
intikhāb maiň kītā awliyā wichūň

Karke karm te fayz dā dān deke
dhowe dāgh jo qalb siyāh wichūň

Naushah Pīr ne pāye kamāl uchche
uchche martabe pā dargāh wichūň

Andar palak de hogayā qalb jārī
‘Ārif guzaryā jo nigāh wichūň

Any place where Naushah Pīr is present:
my choice amidst the Saints is still he.

After he has given his spiritual benefit out of generosity,
he cleans the darkness (i.e. the sins) in my heart.

Naushah Pīr has been bestowed with a high spiritual rank:
a high rank in the divine presence.

In one instant the heart begins to beat (i.e. commemorating Allāh عز وجل),
when his gaze falls on ‘Ārif!

Eulogy on Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Naushāhī رحمۃ اللہ علیہ
Quddisallāhu sirrruhul-'azīz
by Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī

Pīr Barq Sayyid Bul-Kamāl utte,
karam khāss Madīne de Māhī dā ey

Nūr barasdā piyā mazār utte,
Jalwah eh te fazl-e Ilāhī da ey

Hashmat usdī de Awliyā qā'il,
Shohra dūr tak kaj-kulāhī da ey

Bazm bazm 'Ārif, Barq Barq hondī
uchchā martabah Barq Naushāhī da ey

On Pīr Sayyid Bul-Kamāl the special generosity
of the Beloved of Madīnah Munawwarah (the Holy Prophet) ﷺ rests.

On his Holy grave fall rains of light of divine blessings as manifestation
that can be seen (by the enlightened ones).

About his dignity (status) all the Awliyā (holy persons) are speaking of
(are still acknowledging),
his reputation of magnificence is spread in the most far corners.

In every gathering (company) oh 'Ārif, the name of Barq is being
mentioned, because of the very high position (rank) of Barq Naushāhī!

Eulogy on Hazrat Pīr Sayyid Abul Kamāl Barq Shāh Naushāhī رحمۃ اللہ علیہ
Quddisallāhu sirrruhul-‘azīz
by Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī

Rāz-e Ma‘rifat de samjhān-wāle,
Kāmil Pīr Sayyid Bul-Kamāl Barq han

Laṛī Naushah Ganj Bakhsh de wich,
kān Qādirī de suchche lāl Barq han

Qalb shīshiyāň nūň nūr nūr karde,
nūr afshāň khurshīd mithāl Barq han

‘Ārif, wich Yūrap nūr bār wallāh
sharq, gharb, janūb, shimāl, Barq han.

The one who explicates (give explanations) the mysteries of the Ma‘rifah that is the perfected spiritual master: Pīr Sayyid Bul-Kamāl Barq.

The string of offspring of Naushah Ganj Bakhsh,
the mine (spiritual Order and its teachings) of the virtuous ruby (favourite child) is Pīr Barq.

The one who enlightens the mirrors (inner) of the hearts with divine light, like the sun he radiates (spreads light), that is Pīr Barq.

Oh ‘Ārif, in Europe (in the western countries) the rain of light is scattering, in the East, West, North and South (the whole world) is through Pīr Barq!

A number of his well-known sayings

Many hundreds of thousands have had the chance to hear from Hazrat Qiblah Pīr Sāhib his wise words and at the same time to see him putting this in practice. They are enlightened through this in their believes, in their hearts and enrich themselves through this and strengthen the blessings and know how to live an improved life. Until now all his sayings are unfortunately not yet collected and published in book form, even though a small number of these are presented below along with a short comment. All his words go back to the primary sources of Islam, the Holy Qur'ān and the authentic Aḥādīth, and are elaborated with the explanations of the authoritative imams of the Sharī'ah and the Ṭarīqah. Many of his sayings or quotes are also found back in the oral traditions of the spiritual teachers of the Qādiriyah Naushāhiyah Order, to which he belongs.

1. The <u>Dh</u>ikr of Allāh ﷻ

"One should recollect Allāh سبحانه وتعالى with a (intense) glowing heart, on a very passionate manner, full of grief."

Comment: only the remembrance of Allāh عزوجل is the true worship and everything related to it (including performing the daily obligations) in order to attain His Ma'rifah (get knowing Him as He wishes) through the Holy Prophet ﷺ, may Allāh bless him and grant him peace.

2. The <u>Dh</u>ikr of the Holy Prophet ﷺ

"By explaining (or studying) and praising the exalted qualities of the most Beloved Prophet ﷺ, may Allāh bless him and grant him peace, one subsequently is able to make spiritual progress."

Comment: this is also a famous saying of Hazrat Naushah Pīr رحمة الله عليه, in which it has been clarified that the Holy Prophet ﷺ, serves as the last and the best link to know Allah ﷻ, namely to love Him as it should be by developing the best possible qualities in one self.

3. The Sunnah of the Holy Prophet ﷺ

"All human behaviours, in words, deeds and experiences must be according to the perfect example of the most Beloved Prophet ﷺ, may Allāh bless him and grant him peace."

Comment: only by keeping the best lifestyle one has the best output as result. Each aspect of life of the believer should be attuned to his blessed Sunnah as much as posssible.

4. Love for the Holy Prophet ﷺ

"The essence of Īmān (believe in the hearts) constitutes the love of the Holy Prophet ﷺ; in the Ḥadīth is mentioned that nobody really is (becomes) a believer, as long as he does not love him more than his parents, children and all the people."

Comment: this pure and unconditional love is only meant to be worthy to love Allāh ﷻ through him.

5. Love for the Ahl ul-Bayt رضي الله عنهم

"The requirement for the love of Ahl ul-Bayt (the family and descendants of the Holy Prophet ﷺ), implies that any person (member of it) should be respected (regardless of his lifestyle)."

Comment: this love or deep respect is directly reflected in the Durūd Sharīf in which they are referred to as Āl (family or offspring adhered to the true Sunni teachings).

6. The five daily obligatory prayers

"There is laid a very great emphasis on the performance (actually: establishing) of the Ṣalāh (Persian: Namāz). Only prayer is a remedy on the Day of Judgment and this will be the first that will be questioned."

Comment: all forms of worship to Allāh ﷻ is a Dhikr, while in the Ṣalāh all aspects of the faith of the believer are unified: physically and spiritually, in words and deeds, and inner experiences. This intense contact will ultimately result for the believer in his "heavenly journey".

7. Sympathy or solidarity

"One should not lose sight of the poor and the needy, particularly the widow, the neighbour (in need) and the underprivileged (one should take care for them)."

Comment: a believer is more concerned with his duties towards his fellow human beings, regardless of believer or no believer, than just rightly and wrongly claiming his rights. Through this one develops except real humility, also more understanding or empathy for others.

8. The loved one by Allāh ﷻ

"The one who endeavours in the spreading of the true religion (Islām), is loved by Allāh ﷻ."

Comment: by expressing the truth, such as one has learned this by the most Beloved of Allāh, the Holy Prophet ﷺ, one makes himself to be loved by Allāh ﷻ. This happens full of love, unforced and without keeping insisting in an irritating way and or using brute force.

9. Gratitude

"If someone gets the chance to prove to others a favour, he should thank Allāh سبحانه وتعالى, since nobody can prove more favours than Allāh جل جلاله. In such a way all sorts of benefit, gift and honour are coming from Allāh, the most Generous."

Comment: all forms of gratitude actually only belong to Allāh سبحانه وتعالى. He has also enabled the man at the same time to thank Him in the best possible manner, so also to thank others (his human fellow).

10. The perfect spiritual master

"A perfected Shaykh (spiritual master) is he who gives little instructions through words to the Murīd and leaves him in his (normal) situation. In the meanwhile he pays his spiritual attention to him (the disciple) in order to improve his inward so that he comes himself to the straight way and achieves spiritual perfection."

Comment: this is also a famous saying of Hazrat Naushah Pīr رحمۃ اللہ علیہ, in which is explained that a real Shaykh is more engaged inwardly with the Murīd, instead of giving such outward tasks to a disciple which are more than he has the ability to bear this or to comprehend it.

11. The perfect spiritual disciple

"The perfect spiritual disciple should in no case denounce the commands of his spiritual teacher, despite the fact that such a command may seem contrary with respect. Hold always in view 'the command stands above respect'."

Comment: this is also a famous saying of Hazrat Naushah Pīr رحمۃ اللہ علیہ, that makes clear that a Murīd in all circumstances should have no doubts to the words of his Shaykh, because this should always be within the limits of the Sharī'ah.

12. Servitude to people

"The best work is to act serving towards the fellow human beings."

Comment: this is also a famous saying of Hazrat Naushah Pīr رحمۃ اللہ علیہ in other wording. This "serving" should be fully in line with the religious regulations and is therefore not meant to grant all wishes and needs of others that conflict with the Sharī'ah. Such a servitude makes someone by his memories immortal on earth.

13. Searching the truth

"The scholars should not be proud of their outward knowledge and consider this sufficient. One must also go to a saint to attain spiritual blessings."

Comment: this is a famous saying of Hazrat Naushah Pīr ﷫ too in other wording. Theory obtained from knowledge of books, gets its form and content only by the practical lessons of saints, which in turn help to reach the life purpose.

14. The way of the Sharī'ah

"The Sālik (wayfarer on the spiritual path or inner dimensions of Islam) should never put his steps outside the Sharī'ah. The way of life of the Prophet ﷺ, is my way of life too! Treading (proceeding) on the way of Sharī'ah, is like treading on an illuminated way."

Comment: this is also a famous saying of Hazrat Naushah Pīr ﷫ in which he makes clear that despite achieving the highest spiritual degree, one must respect or follow the Sharī'ah at all times.

15. Manliness (bravery)

"Whoever is suppressing you, you need to be faithful towards him."

Comment: believers should not lower themselves at the level of unbelievers, but always keep the Sunnah in view. This "remaining faithful" means not allowing someone's injustice or whims but remaining faithful to the own religious values and standards.

16. Remembering death

"The grave always remembers the man, but the man is not aware of it. He (even) thinks not to make a preparation for it."

Comment: in a Ḥadīth this is said effectively: *"The most intelligent (prudent) people are those who are remembering death the most time and preparing for the death the most time: they are the most intelligent, they leave the world honourable and with the greatest nobility."*

17. The company of the Awliyā'

"One should prefer the company of the chosen and righteous servants (of Allāh ﷻ: the friends of Allāh ﷻ, i.e. the saints) and keep oneself far from bad company."

Comment: this is in accordance with the well-known lines from the Mathnawī Sharīf of Hazrat Mawlānā Jalāluddīn Rūmī ﷫: *"Staying a short time in the company of Saints, is better than a hundred years praying without showing pretence (full of sincerity)."*

18. The death is a gift

"There has been transmitted from 'Umar al-Fārūq ؓ that death actually comprises a gift, because at that moment the hope of beholding of Allāh ﷻ is very great. Nothing is more great and exalted than this."

Comment: the death is the door to the Truth, through which all doubts and uncertainties are removed in one instant. For those who always have lived in the truth this moment is the ultimate encounter with the Creator: Allāh ﷾.

19. Knowledge and action

"Knowledge without action is as action without knowledge."

Comment: this statement is reflected in the orations of Ghauth-e A'ẓam رحمة الله عليه and attests to the great importance suiting the action to the word, as well as suiting to the indissoluble nature of theory and practice. Ignorance is not a virtue to be proud of, while searching true knowledge brings forth responsibilities, so these should be borne in mind in a proper harmony.

20. Walī and knowledge (scholarship)

"Each Walī (saint) is a scholar ('Ālim), but not every scholar is a Walī."

Comment: those who have attained the degree of Wilāyah, always possess more knowledge than what is written in books. Only by book-learning a scholar (an intellectual or cleric) cannot obtain such a rank and state. In addition to this, a Walī never makes allegations or claims that he indeed is a Walī. Anyone can pretend himself being a Pīr (spiritual master), but this does not mean that he is also in fact a Walī!

21. The summit of Dhikr

"Do so many Dhikr of Allāh ﷾ (as possible), in order that you are no longer yourself and (only) Allāh عزّ وجلّ remains."

Comment: being fully absorbed into the worship of Allāh ﷻ does not mean that anyone ever becomes Allāh Himself (either partly or entirely, figuratively or literally), but that such a person becomes purified to such an extent through his Dhikr, that he lives in full obedience to Allāh ﷾. He becomes a manifestation (reflection) of His will, through the blessed Wasīlah (intermediary) of the Holy Prophet ﷺ.

هٰذَا مِن فَضْلِ رَبِّي

Hādhā min faḍli Rabbī

"This is from the (extra) favour of my Rabb!" (27:40)



Alā bi-dhikrillāhi taṭma'innul-qulūb

"Verily in the remembrance of Allāh do hearts find rest!"
(13:28)

Concluding remarks and review

Nowadays there are heard many voices of ignorant and indifferent credulous persons that Islam is disappearing! Naturally, the opposite is true: Islam appears at the end of time in his true form, disposed of all false accusations, prejudices and extreme outgrowths. All Prophetic predictions gradually are coming true, despite the great dread and frustration of the enemies of Islam who want to assert their supremacy and superiority. It is precisely now that mankind after countless setbacks starts to come to this insight.

The advent of the Last and most Beloved Prophet Muḥammad ﷺ, on earth, is the perfection of the eternal divine message. He has shown the world what the right and the best lifestyle or the actual (attainable) ideal means. He gives an alternative for the entire world issue by sacrificing all interests for the cause of Allāh ﷻ!

The life of the Holy Prophet ﷺ, has proved to the mortals in the whole world history that this is the correct model worthy of imitation. He has conveyed in word and deed, that humanity only then will reach its summit of perfection of "true" civilisation. After that he has left everyone in his value for making a free choice, in order that he himself will experience what the best possible solution is for having a correct (decent) life.

By the prescription of the "new scientific method" the doors of scientific research were opened with the aim of gaining useful knowledge. The West was able to make a lot of progress on the basis of this deductive faculty, although they couldn't make the distinction whether or not this acquired knowledge could be useful. The positive result is, among other things, that a number of diseases can be controlled and that one exerts oneself day and night finding the appropriate medicine.

On the one hand, there is produced more food than before and, on the other hand, there are developed further also harmful inventions. This has brought along with it at the same time many destructive consequences. Now mankind has gone through the hell of destruction of the two World Wars, he rubs impatiently in his hands. He runs from the East to the West to destroy nuclear weapons for the preservation of world peace. The injustice must be triumphed over, with terrorism as important indicator.

It was Islam, who first gave a complete answer that the preservation of man and world peace is extremely necessary. There must come peace and security and decay must be stopped. The well-being and

prosperity of humans are essential, both physically and spiritually. The refuge of humanity is found in the method in which such world peace is offered, whereby no compulsion or other injustice may prevail. The effort to realize such an issue is present in Islam, but the complete awareness is not present yet in everyone.

In the past it has been said: "Everything is permitted in war and love!" Upon this Islam has emphasized: "No, even in any situation there should be justice!" If one is forced to fight for self-defence, the limits must not be exceeded. *"...And commit certainly no crime (hostility) towards a group of people out of resentment (hatred), so that you will offend (prevent you from being just). Act with justice: it leads closer to Taqwā."* (Qur'ān 5:8)

Today, unanimous people are calling for justice. When the U.S. Government attacks Iraq, the U.S. citizens go in mass into the streets to demonstrate against this. The Iraqi victims from whom each of them loses his life, have nothing common with them in race, colour and the like. Yet this disturbs the sleep at night and the rest on the day of many people. From each side the voice of "justice", "justice" is to be heard. Fight against terrorism, not by terror but on the basis of justice. Destroy dissension, not by sowing dissension but by justice.

Those who have attacked the *World Trade Center*, cannot be considered humans, while those who have incited them are worse than beasts. They are possessed by devilish ideas. They must be traced, arrested and punished with an exemplary punishment. But not like now by making Afghan children orphans, whose fathers on the street, to feed himself and them, pound with small bricks as a job. Let us not cause those Iraqi women weep who after breakfast send their children to school and their husbands to earn the daily costs, says farewell. The cry and call for justice, finds its basis in Islam.

First of all, Islam has announced the equivalence, laid down rights of the people and put an end to kingdoms (dynasties) and tyrannies. Nowadays, the majority wishes democracy and is hostile against absolute rulers. It was imam Ḥusain رضي الله عنه who personally with his family members sacrificed his life by being murdered, to stop such a representative of absolute ruler as Yazīd. It was this religion that gave women a dignified position and equivalent rights, through which they can stand in society on an equal footing with men (in a society dominated by men). Do those who want to make a stand for women's rights, not want to follow the example of the Holy Prophet ﷺ? He is the very person who first established women's rights in a society where women were treated like cattle and girls were buried alive.

It is Islam that abolished any distinction based on rank and status, race and descent (nationality). *"You are all children of Adam* عليه السلام*!"* *"Mankind (humanity) was (ever) one (religious) community, then (upon which) Allāh sent the Prophets as bringers of good tidings and warners..."* (Qur'ān 2:213) The entire human race is one community, in which a person with a lighter colour is not superior to a person with a dark complexion and vice versa, whereby an Arab also is not superior to a non-Arab and vice versa. By changing the criterion of superiority, all human beings have become one big family. The only difference is: *"…Verily the noblest of you in the sight of Allāh is who of you has the most Taqwā (caution; God consciousness)."* (Qur'ān 49:13).

Whose voice echoes today in the idea of the *Global Village?* Who has proclaimed the unity among the people themselves? Was this not possibly the message and the call of Islam? It was undoubtedly that of Islam; these Islamic teachings are accepted by the majority of the world's population, but then rather as a theory (idea). So far this is not entirely carried out in details in the practical sense. Even if this is accepted, this cannot be fully practised, because mankind is not yet ready to give up his selfish or material interests. Believing does not yet exist in him, that can cause mankind to act on this.

"…and they give instead of themselves the preference (over others) by doing Īthār, while (even) they are in adversity (in trouble)." (Qur'ān 59:9) Believers give preference to the essential needs of their fellow human beings, instead of first thinking of themselves, even though they themselves are in such a privation! That time is not far away that man forced by circumstances will put this teaching in practice, upon which he ultimately will come to believe in the Holy Qur'ān that prescribes him this. So shall it happen, because the real Creator and the Owner ﷻ of the universe has commanded this and that His religion will prevail over all others. We see now that there exists already a commence, since humanity primarily is focusing on it.

It is not strange or wrong to quote, in connection with aforesaid, a Western thinker as the Irish writer Sir George Bernard Shaw (in The Genuine Islam, Vol. 1, No. 8, 1936): "I have always held the religion of Muḥammad (ﷺ) in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man - and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its

problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muḥammad (ﷺ) that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

The reason of the just mentioned issue lies in the fact that the Islamic teachings contain the essence to give the satisfactory answer to all questions of each era. The following is a quotation by the German scientist, playwright, novelist, philosopher, poet, naturalist and statesman, Johann Wolfgang von Goethe: "The teachings of Islam can fail under no circumstances. With all our systems of culture and civilization, we cannot go beyond Islam and, as a matter of fact, no human mind can go beyond the Qur'ān." (Johann Goethe, cited in Sir Henry Elliot's Letters of Johann Goethe, 1865)

It is therefore very regrettable that Islam, as a world religion, in particular by Westerners "scientifically" is still reduced into an old Arabic cult or culture with a plagiarism of Judaeo-Christian influences. The distinction between culture, tradition, faith and religion by the mass media also deliberately are not made and so are treated all alike. In this way one gets no objective and nuanced picture of Islam as the best teaching and way of life. A teaching and way of life that are based on pure ethical guidelines on the basis of the divine revelations constituting clearly universal values and standards. Instead of highlighting the common characteristics with a positive value, so only the differences are emphasized. Because of this sympathy and rapprochement subsequently are exchanged with aversion and detachment. When this disturbed relationship is blurred with mere terms or pretexts as freedom, justice and equality, they serve not the objective to return to the origin and to preserve the balance between the physical with the spiritual.

This fact is openly acknowledged by European thinkers, how the past of Europe has become enlightened by the scientific and cultural contribution of Muslims. The English writer and social anthropologist, Robert Briffault wrote in The Making of Humanity (1919): "It was under the influence of the Arabian and Moorish revival of culture, and not in the fifteenth century, that the real Renaissance took place. Spain, not Italy, was the cradle of the rebirth of Europe. After steadily sinking lower and lower into barbarism, it had reached the darkest depths of ignorance and degradation when the cities of the Saracenic world, Baghdad, Cairo, Cordova, Toledo, were growing centres of civilization and intellectual activity. It was there that the new life arose which was

to grow into a new phase of human evolution. From the time when the influence of their culture made itself felt, began the stirring of a new life.

It is highly probable that but for the Muslim Arabs modern European civilization would never have arisen at all; it is absolutely certain that but for them, life would not have assumed that character which has enabled it to transcend all previous phases of evolution. For although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the paramount distinctive force of the modern world and the supreme source of its victory, natural science and the scientific spirit.

Not only did the Arabs create those mathematics which were to be the indispensable instrument of scientific analysis, they laid the foundation of those methods of experimental research which in conjunction with mathematical analysis gave birth to modern science."

As the Europe of yesterday has enriched itself with Islam, it is now compelled to make use of this world religion. The unfortunate effect of this was, that it only adopted the deductive ability, without the realization that only the useful had to be accepted. In its ignorance it made progress on materially domains. In this development it "released the genie from the bottle" of material powers. This spirit is all-devastating and the inevitable consequences continue to haunt (hanging about). There is only one solution and that is Islam. The same Islam that offers peace and security and that is the only (correct) refuge.

Previously it has been said that humanity after countless setbacks now comes closer to the Islamic teachings. The world through the advanced technology is becoming a "city" just as a family. Nationality and other differences disappear and the equality of being a human person gets more attention. The West is integrating in the East. It is moving in the direction of the East and asks for healing of its wounds. The East will not disappoint the West but will restore it. The promise of Allāh ﷻ will come true and this will reach its summit. This will inevitably come, because the real Creator and the Owner of the universe ﷻ has revealed (in connection with the Day of Resurrection, the Last Day) *"And the earth will shine (from the East) through the light of its Rabb…"* (Qur'ān 39:69) The Earth will be illuminated entirely by the Eastern light.

When the West will be illuminated by the East, in the history of the world will also occur definitely certain names of the Spiritual masters of different Silsilahs, but especially the Qādiriyah Naushāhiyah Silsilah: the lives and teachings of these extraordinary saints and spiritual masters.

The person who nowadays has realized such an achievement in this place, in particular is called Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh Sāhib ‘Ārif Qādirī Naushāhī حفظه الله! The divine love that ensouled him is through the Holy Prophet ﷺ, and who has sent him to the West. His love is the religion and belief of Islam. His blessed personality is so multitalented and full of Raḥmah that can be found originating from the Holy Prophet ﷺ, about which the Rabb of all worlds has stated: *"And We have sent you only as Raḥmah (extreme affectionate compassion or mercy) for (all) the worlds (peoples; beings)."* (Qur'ān 21:107)

All praise be to Allāh عَزَّوَجَلَّ and may His peace and blessings be upon His Beloved Prophet Muḥammad ﷺ (the first created and the leader of all Messengers and Prophets but sent on earth as the Last Prophet and Messenger), on his noble companions and his family!



S*ubḥānallāhi wa bi-ḥamdihi*

"Absolute Holy (Perfect: free from all imperfections) is Allāh ﷻ And with all true praise of His (belonging to Him)!"

The Shajarah Sharīf Qādiriyah Naushāhiyah Baḥr ul-‘Ulūmiyah

The Urdū text with transliteration of the spiritual lineage of the Qādiriyah Naushāhiyah Baḥr ul-‘Ulūmiyah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

Bismillāhir-Raḥmānir-Raḥīm
In the name of Allāh, the most Merciful, the extremely Compassionate

یا الٰہی کرم فرما مصطفٰے کے واسطے
مشکلیں حل کر سبھی مشکل کشا کے واسطے

Yā ilāhī karam farmā Muṣ'ṭafā ke wāste;
Mushkileň ḥal kar sabhī Mushkil-Kushā ke wāste

حسن بصری و حبیب عجمی و حضرت شہ داؤد
خواجۂ معروف کرخی با صفا کے واسطے

Ḥasan Baṣriy-o Ḥabīb ‘Ajmiy-o Ḥazrat Shah Dāwūd,
Khwāja-ye Ma‘rūf Karkhī Bā-ṣafā ke wāste

شہ سری سقطی جنید و شیخ شبلی بو الفضل
بوالفرح و بوالحسن شہ اولیاء کے واسطے

Shah Sarī Saqaṭī, Junayd-o Shaykh Shiblī, Bul-Fazal,
Bul-Faraḥ o Bul-Ḥasan Shah-awliyā ke wāste

چشمۂ رشد و ہدایت خواجۂ ما بو سعید
غوثِ اعظم پیرِ پیراں رہنما کے واسطے

Chashma-ye rushd-o hidāyat Khwāja-ye mā Bū Sa‘īd,
Ghawth-e A‘ẓam Pīr-e Pīrāň rahnumā ke wāste

سیدِ عبدالوہاب و سید صوفی باکمال
عارفِ حق سید احمد پیشوا کے واسطے

Sayyid-e ‘Abdul-Wahhāb-o Sayd Ṣūfī Bā-kamāl,
‘Ārif-e Ḥaqq Sayyid Aḥmad Peshwā ke wāste

سیدِ مسعود حلبی اور سید شہ علی
حضرتِ شہ میر قبلہ بے ریا کے واسطے

Sayyid-e Mas‘ūd Ḥalbī awr Sayyid Shah ‘Alī,
Ḥazrat-e Shah Mīr Qiblah Be-riyā ke wāste

سید شمس الدین اور سید محمد غوث شاہ
شاہ مبارک حضرتِ معروف شاہ کے واسطے

Sayd Shamsud-dīn awr Sayyid Muḥammad Ghawth Shāh,
Shāh Mubārak, Ḥazrat-e Ma‘rūf Shāh ke wāste

شہ سلیماں و مجدّد سیدِ نوشہ ولی
شاہ ہاشم شاہ سعیدِ پرضیا کے واسطے

Shah Sulaymāň o Mujaddid Sayyid-e Naushah Walī,
Shāh Hāshim, Shāh Sa‘īd-e Pur-ziyā ke wāste

سید ابراہیم، سید ملک شاہ، سید حسن
اور غلامِ شاہ محمد مقتدا کے واسطے

Sayyid Ibrāhīm, Sayyid Mulk Shāh, Sayyid Ḥasan
awr Ghulām-e Shāh Muḥammad Muqtadā ke wāste

سید السادات قطبِ اولیاء بحرِ علوم
شاہ چراغِ دیں محمد پارسا کے واسطے

Sayyidus-Sādāt Quṭb-e Awliyā Baḥr-e ‘Ulūm,
Shāh Chirāgh-e dīň Muḥammad Pārsā ke wāste

مطلعِ انوارِ وحدت پیر سید بوالکمال
یعنی حضرتِ برق شاہِ بارضا کے واسطے

Maṭla‘-ye anwār-e waḥdat pīr Sayyid Bul-Kamāl
ya‘nī Ḥazrat-e Barq Shāh-e Bā-rizā ke wāste

سالکِ راہِ طریقت واقفِ اسرارِ حق
سیدِ معروف عارف مہتدا کے واسطے

Sālik-e rāh-e ṭarīqat Wāqif-e asrār-e Ḥaqq
Sayyid-e Ma‘rūf ‘Ārif Muhtadā ke wāste

یاالٰہی بابِ رحمت اِن بزرگوں کے طفیل
کھول دے بیکس غریب و بے نوا کے واسطے

Yā ilāhī bāb-e raḥmat in buzurgoň ke ṭufayl
khol de be-kas gharīb-o be-nawā ke wāste

التجا مسکین کی میرے خدایا کر قبول
عارفانِ سلسلہ نوشاہیہ کے واسطے

Iltijā miskīn kī mere Khudāyā kar qabūl
‘Ārifān-e Silsila Naushāhiya ke wāste

Below Urdu phrase is added optional at the end

وقتِ ذکرِ اولیاء ہوتا ہے رحمت کا نزول
یا الٰہی ہو میرے یہ ذکرِ نوشاہی قبول

Waqt-e zikr-e Awliyā hotā hay raḥmat kā nuzūl
Yā ilāhī ho mere yeh* zikr-e Naushāhī qubūl

*) The words “ho mere yeh” can be also replaced by “ho hamāre”.

Shajarah Sharīf Qādiriyah Naushāhiyah Baḥr ul-'Ulūmiyah

(Translation of the Urdu text)

Oh Allāh, show us Your favour through Mustafa,[1]
solve all problems, through Mushkil Kushā;[2]

through Ḥasan Baṣarī,[3] Ḥabīb 'Ajamī,[4] Hazrat Shāh Dāwūd[5]
and Khawāja Ma'rūf Karkhī,[6] "the pure";

through Shāh Sarī Saqtī,[7] Junayd,[8] Shaykh Shiblī,[9] Abul-Fazl,[10]
Abul-Faraḥ[11] and Abul-Ḥasan,[12] "the king of the saints";

through "the source of right guidance", Khawāja Abu Sa'īd[13]
and Ghauth-e A'ẓam,[14] "master of the spiritual masters";

through Sayyid 'Abdul Wahhāb,[15] Sayyid Ṣūfī ,[16] "the perfect one"
and "the knower of the Truth", Sayyid Aḥmad,[17] "the leader";

through Sayyid Mas'ūd Ḥalbī,[18] Sayyid Shāh 'Alī,[19]
and Hazrat Shāh Mīr Qiblah,[20] "the sincere";

through Sayyid Shamsuddīn,[21] Sayyid Muḥammad Ghauth Shāh,[22]
Shāh Mubārak[23] and Hazrat Ma'rūf Shāh;[24]

through Shāh Sulaymān,[25] "the revivor", Sayyid Naushah,[26] "the saint,"
Shāh Hāshim[27] and Shāh Sa'īd,[28] "the luminous";

through Sayyid Ibrāhīm,[29] Sayyid Mulk Shāh,[30] Sayyid Ḥasan[31]
and Ghulām Shāh Muḥammad,[32] "the spiritual director";

through "the lord of Prophetic descendants", the Quṭb Baḥr-e 'Ulūm[33]
and Shāh Chirāgh Muḥammad,[34] "the light of the religion and the pious";

through "the manifestation of the lights of divine oneness",
Pīr Sayyid Abul-Kamāl,[35] namely Hazrat Barq Shāh, "the content";

through "the traveller on the spiritual path, the knower of divine truth",
Sayyid Ma'rūf 'Ārif,[36] "the rightly guided";

Oh my Allāh, open (for me) the door of Raḥmah by means of (through)
these particular saints for the sake of the needy (helpless) and the poor (deprived)!

Oh my Allāh, accept this prayer of this destitute person (me)
through the mystical teachings (or 'Ārifīn, masters) of the Naushāhiyah Order!

(During the remembrance of the Saints the divine mercy is descending
Oh Allāh, accept from me this Naushāhī remembrance!)

The Shajarah Sharīf
Qādiriyah Naushāhiyah Baḥr ul-‘Ulūmiyah

(the spiritual lineage of the Qādiriyah Naushāhiyah Order)

The numbers also refer to the footnotes in the preceding Shajarah Sharīf with occasionally estimations of birth and death data.

① Muṣṭafā: the Last Holy Prophet Abul-Qāsim Muḥammad ibn ‘Abdillāh ﷺ, (569/570-632) buried in Al-Madīnah Al-Munawwarah;
② Mushkil Kushā, literally “the solver of problems”, Hazrat ‘Alī Al-Murtazā ibn Abī Ṭālib رضی اللہ عنہ Shahīd (martyred) in 661, buried in Najaf Sharīf, Iraq;
③ Hazrat Khawāja Abū Muḥammad Ḥasan Al-Baṣari رحمۃ اللہ علیہ (642-728) buried in Zubaira, Basra in Iraq;
④ Hazrat Khawāja Abū Naṣr Ḥabīb ‘Ajamī رحمۃ اللہ علیہ passed away from this transitory world in 774, buried in Baghdad, Iraq;
⑤ Hazrat Khawāja Abū Sulaymān Shāh Dawūd Ṭā’ī رحمۃ اللہ علیہ passed away from this transitory world in 782, buried in Baghdad, Iraq;
⑥ Hazrat Khawāja Abul Maḥfūẓ Ma‘rūf Karkhī رحمۃ اللہ علیہ passed away from this transitory world in 816, buried in Baghdad, Iraq;
⑦ Hazrat Khawāja Abul Ḥusain Shāh Sarī Saqaṭi رحمۃ اللہ علیہ passed away from this transitory world in 867, buried in Baghdad, Iraq;
⑧ Hazrat Khawāja Abul Qāsim Junayd Al-Baghdādī رحمۃ اللہ علیہ passed away from this transitory world in 910, buried in Baghdad, Iraq;
⑨ Hazrat Khawāja Abū Bakr Dulf Shiblī رحمۃ اللہ علیہ passed away from this transitory world in 946, buried in Baghdad, Iraq;
⑩ Hazrat Khawāja Abul Faḍl (Fazl) ‘Abdul Wāḥid Tamīmī رحمۃ اللہ علیہ passed away from this transitory world in 1034, buried in Baghdad, Iraq;
⑪ Hazrat Khawāja Abul Faraḥ Yūsuf Ṭarṭūsī رحمۃ اللہ علیہ passed away from this transitory world in 1055, buried in Tartus, Iraq;
⑫ Hazrat Khawāja Abul Ḥasan ‘Alī Al-Hakkārī (Al-Hankārī) رحمۃ اللہ علیہ passed away from this transitory world in 1093, buried in Baghdad, Iraq;
⑬ Hazrat Khawāja Abū Sa‘īd Mubārak Al-Mukharramī (Makhzūmī) رحمۃ اللہ علیہ passed away from this transitory world in 1119, buried in Baghdad, Iraq;
⑭ Hazrat Sayyid Abū Muḥammad Muḥyiddīn ‘Abdul Qādir Al-Jīlānī رحمۃ اللہ علیہ (1088-1164) buried in Baghdad, Iraq;
⑮ Hazrat Sayyid Sayfuddīn ‘Abdul Wahhāb رحمۃ اللہ علیہ passed away from this transitory world in 1197, buried in Baghdad, Iraq;
⑯ Hazrat Sayyid Abū Naṣr Ṣafiyuddīn Ṣūfī رحمۃ اللہ علیہ passed away from this transitory world in 1214, buried in Baghdad, Iraq;
⑰ Hazrat Sayyid Abul ‘Abbās Aḥmad رحمۃ اللہ علیہ passed away from this transitory world in 1232, buried in Baghdad, Iraq;

18. Hazrat Sayyid Abul Barakāt Mas‘ūduddīn Ḥalbī رحمۃ اللہ علیہ
passed away from this transitory world in 1261, buried in Ḥalab (Aleppo), Syria;
19. Hazrat Sayyid Abul Ḥasan ‘Alī Gīlānī رحمۃ اللہ علیہ
passed away from this transitory world in 1315, buried in Ḥalab (Aleppo), Syria;
20. Hazrat Sayyid Abū ‘Abdillāh Shāh Mīr Gīlānī رحمۃ اللہ علیہ
passed away from this transitory world in 1364, buried in Ḥalab (Aleppo), Syria;
21. Hazrat Sayyid Abū Muḥammad Shamsuddīn Gīlānī رحمۃ اللہ علیہ
passed away from this transitory world in 1480, buried in Ḥalab (Aleppo), Syria;
22. Hazrat Sayyid Abū ‘Abdillāh Ghauth Muḥammad Bandagī رحمۃ اللہ علیہ
passed away from this transitory world in 1517, buried in Uch, (current) Pakistan;
23. Hazrat Sayyid Mubārak Ḥaqqānī رحمۃ اللہ علیہ
passed away from this transitory world in 1549, buried in Uch, Pakistan;
24. Hazrat Sakhī Shāh Ma‘rūf Khushābi رحمۃ اللہ علیہ
passed away from this transitory world in 1579, buried in Khushab, Pakistan;
25. Hazrat Sakhī Shāh Sulaymān Nūrī رحمۃ اللہ علیہ
passed away from this transitory world in 1603, buried in Bhalwāl, Pakistan;
26. Hazrat Sayyid Ḥāji Muḥammad Naushah Ganj Bakhsh رحمۃ اللہ علیہ
(1552-1654) buried in Ranmal Sharīf, Pakistan;
27. Hazrat Sayyid Muḥammad Abul Faḍl (Fazl) Hāshim Shāh رحمۃ اللہ علیہ
passed away from this transitory world in 1681 and buried in Ranmal Sharīf, Pakistan;
28. Hazrat Sayyid Muḥammad Sa‘īd Shāh رحمۃ اللہ علیہ
passed away from this transitory world in 1735 and buried in Ranmal Sharīf, Pakistan;
29. Hazrat Sayyid Muḥammad Ibrāhīm Shāh رحمۃ اللہ علیہ
passed away from this transitory world in 1789 and buried in Ranmal Sharīf, Pakistan;
30. Hazrat Sayyid Khān Muḥammad Mulk Shāh رحمۃ اللہ علیہ
(1757-1861) buried in Ranmal Sharīf, Pakistan;
31. Hazrat Sayyid Muḥammad Ḥasan Shāh ‘Ārif رحمۃ اللہ علیہ
(1780-1846) buried in Ranmal Sharīf, Pakistan;
32. Hazrat Sayyid Ghulām Muḥammad Shāh رحمۃ اللہ علیہ
(1804-1864) buried in Thekrian, Kashmir in Pakistan;
33. Hazrat Sayyid Shāh Naṣīruddīn Aḥmad, Sarkār Bahr ul-‘Ulūm رحمۃ اللہ علیہ
(1838-1922) buried in Chaksawārī, district Mirpur, Pakistan;
34. Hazrat Sayyid Chirāgh Muḥammad Shāh رحمۃ اللہ علیہ
(1879-1947) buried in Chaksawārī, district Mirpur, Pakistan;
35. Hazrat Sayyid Abul Kamāl Ghulām Rasūl Barq Shāh رحمۃ اللہ علیہ
(1924-1985) buried in Dogah Sharīf, district Gujrat, Pakistan;
36. Hazrat Sayyid Abush Sharāfat Ma‘rūf Ḥusain Shāh ‘Ārif
born in 1936 in Chaksawārī in Pakistan.

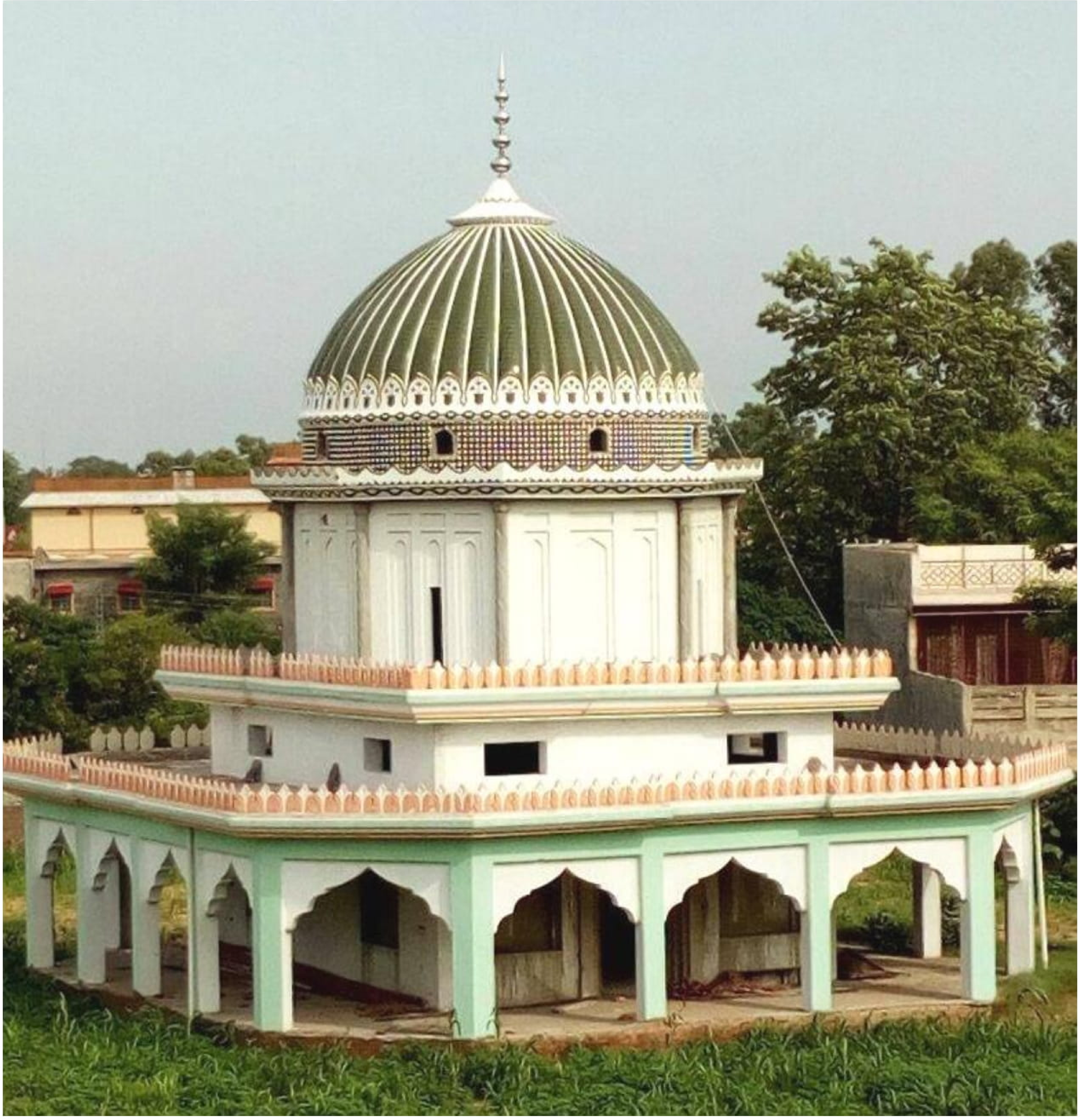


Photo of the Mazār of Muḥammad Mu'īn Hasnain Shāh Qayyūm Qādirī Naushāhī رحمۃ اللہ علیہ in Naushāhpūr, Jhelum, Pakistan;
also reserved as family tomb of
Hazrat Pīr Sayyid Ma'rūf Ḥusain Shāh 'Ārif Qādirī Naushāhī,
Sallamahullāhu wa Madda Ẓilluhul-'ālī,
May Allāh عزوجل grant him peace in keeping him safe and spread his exalted shadow (i.e. blessings of his virtues).

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  An article initially written by the author of this book in November 2006 entitled in the entry “Sayyid Naushah Ganj Bakhsh” and “Naushah Pāk”. The text is regrettably partially altered by the moderators of this very controversial but useful site.

The author Abu Matloub (Muḥammad Ayyūb Mālguzār, born 19-04-1965) is from Surinamese origin. He initially studied the Arabic and Persian languages and literatures. Afterwards he acquired knowledge of the several Islamic sciences in depth, such as Tafsīr, Ḥadīth, Fiqh, ‘Aqā’id, Sīrah, Ta‘rīkh and Taṣawwuf. He extended his research also to Indian languages, like Urdu, Hindī and Punjabi. Finally he has specialised himself in Islamic mystical poetry. Furthermore he is very much interested in the eastern and western philosophies, along with practical psychology in relation to religious sciences, specifically in the field of psycholinguistics.

GLOSSARY

Ahl us-Sunnah wal-Jamā'ah: the way or group of the Sunnīs (Sunnis), that is trying to follow the Prophetic example in both words and deeds so correctly and full of ardent love as possible, extended by that of the three generations, called As-Salaf uṣ-Ṣāliḥīn.

'Allāmah: a very learned person, particularly on religious field.

Anḥadd: a certain spiritual exercise with strong emphasis on the name Allāh ﷻ.

'Ārif: literally he who recognises Allāh ﷻ, roughly translated with gnostic, a person who is in possession of the divine Ma'rifah, plural 'Ārifīn.

'Aṣr prayer (Ṣalāt ul-'Aṣr): one of the five daily obligatory prayers, according to the Ḥanafīs it starts when the shadow doubles itself or about an hour before sunset, in which it is performed.

Awwābīn prayer: a voluntary prayer that can be performed after the Maghrib prayer (sunset).

Bay'ah: the pledge for being initiated to a Silsilah for traversing certain spiritual phases and stations.

Bigha: a surface measure used in the Indo-Pakistan subcontinent, a land-measure equivalent to 120 feet square or four kanals, matches to 11,04 m^2; pronounced as Bīghā.

Chillah: mystical seclusion, retreat, which can last usually a minimum of forty days and often is meant to achieve spiritual stages.

Dervish: a Persian designation for a mystic in Islam, Darwesh, Derwish (literally: someone who clings only to His ﷻ door).

Dīn: the religion, the best way of life: Islam.

Durūd (Darūd) Sharīf: invoking blessings and peace for the Holy Prophet ﷺ. In Arabic called Aṣ-Ṣalātu was-Salāmu 'Alan-Nabīy, the same as Ṣalāt-o Salām.

Fajr prayer (Ṣalāt ul-Fajr): one of the five daily obligatory prayers, that (about an hour) just before sunrise is performed.

Fanā: notion from the Taṣawwuf (literally obliteration or annihilation of all desires except Allāh), a spiritual stage where the awareness of one's self is missing.

Faqīr: literally poor, designation of a mystic, someone who has attained the state of Faqr (poverty or sainthood), through which only the divine face (presence) is experienced, plural Fuqarā'.

Fātiḥah: the first chapter (Sūrah) from the Holy Qur'ān; the recitation or saying of a supplication for a deceased: once this Sūrah, three times Sūrat Al-Ikhlāṣ and Durūd Sharīf.

Fatwā: a religious verdict or advisory legal opnion issued by a Muftī, someone who is authorized for this responsibility.

Fiqh: Islamic law including jurisprudence, a branch of the Islamic science, concerned with the research of the origin, derivation and formulation of Islamic legislation (Sharī'ah).

Ghauth: literally helper, according to some mystics this is another name for the Quṭb; a saint that offers his help to another through his inner gifts; also pronounced as Ghaus.

Ghauth-e Pāk: literally the divine helper. See also Ghauth ul-A‘ẓam.

Ghauth ul-A‘ẓam: literally the greatest helper, an appellation for Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه.

Gyārhwiň Sharīf: literally the holy eleventh, so named because Sayyid ‘Abdul Qādir Al-Jīlānī رحمة الله عليه held meetings on the eleventh of each month in commemoration of the Last Prophet, may Allāh ﷻ bless him and grant him peace. See also Mawlūd or Mīlād.

Ḥadīth: the Prophetic transmission, or report of his words and deeds in a way that has been heard and seen by believers, plural Aḥādīth.

Ḥāfiẓ-e Qur’ān: often abbreviated to Ḥāfiẓ, someone who can recite the complete transmitted text of the Holy Qur’ān by heart.

Ḥalāl: permitted by the Sharī‘ah. For meats also: ritual slaughtered.

Ḥaqīqah: the truth or the reality; according to the mystics Al-Ḥaqq (the Truth) is only Allāh (God) ﷻ, the end goal of the Ṭarīqah.

Ḥarām: prohibited according the Sharī‘ah. Matters that entails sins.

Hazrat: title for addressing, often used for a Shaykh, literally: (yours) presence; reinforced form Huzūr is also used; from the original Arabic Ḥaḍrah and Ḥuḍūr.

Hijrah: the emigration of the Holy Prophet Muḥammad ﷺ, from the city Makkah Mukarramah to the city Medinah Munawwarah in command of Allāh سبحانه وتعالى on Monday 20 September 622; an era according to the Muslim calendar, in which one year consists of twelve lunar months.

Iḥrām: clothing for pilgrims. For men, this consists only of two white unsewed or unhemmed cloths; for women this can be any clothing.

‘Ilm-e Bāṭin: literally the hidden or inner knowledge, generally referred to the knowledge of the Ṭarīqah.

‘Ilm-e Ladunnī: inspired knowledge directly obtained through the divine favours.

‘Ilm-e Ẓāhir: literally the visible or outer knowledge, generally referred to the knowledge of the Sharī‘ah.

Imām: leader (imam) or person in charge of a Jamā‘ah, a group or community.

Īmān: faith in the heart, belief.

Irshād: the instruction(s) of a Shaykh or Murshid.

‘Ishā’ prayer (Ṣalāt ul-‘Ishā’): one of the five daily obligatory prayers, which is performed in the evening (roughly two hours) after sunset.

Ishrāq prayer: a voluntary prayer in the morning hours, performed about an hour after sunrise.

Jamā‘ah: group or community, mainly for praying in congregation.

Jāmi‘: a big or central mosque intended for the Friday prayer and where regularly the five daily obligatory prayers are performed with a stipulated Imam and Mu’adhdhin, caller for the prayers.

Jāmi‘ah: an Islamic university or academy where the religion is taught at a high academic level.

Jihād: effort to conquer the evil in oneself, i.e. the great Jihād. The small Jihād is the battle against the unbelievers, among others to oppose injustice. The derogatory term “Holy War” is a wrong translation introduced by non-Muslims to portray Islām in a negative way.

Jinn: beings created from smokeless fire, able to take all kinds of visible forms. They can either be benignant or malicious. Singular: Jinnah or Jinnī.

Kalimah: often pronounced as Kalmah, the (short) Islamic creed of testimony: *Lā ilāha illallāhu Muḥammadur Rasūlullāh* (There is no god except Allah and Muḥammad ﷺ is the Messenger of Allah عَزَّوَجَلَّ). Similar texts that express or explain this further.

Karāmah: the gift that a Waliyullāh (saint) possesses for letting take place of supernatural phenomena, plural Karāmāt.

Khirqah: a kind of cloak or robe, symbolizes the transfer or donation of a spiritual succession.

Khalīfah: a representative or successor, especially in spiritual teaching or continuation of an Order. Plural: Khulafā'.

Khawāja(h): a title for addressing a Shaykh, pronounced: Khwāja.

Kunyah: teknonymy, a personal name can be derived from the (sur)name of the son or daughter.

Langar: the provision of free food to the needy in a religious context, eating house free of charge; soup kitchen.

Madrasah: a school for learning the Holy Qur'ān or a religious institution where Islam is taught at a primary level.

Ma'rifah: sometimes also called 'Irfān, the supersensible knowledge, gnosis or cognition that only is obtained by Allah ﷻ Himself to "know" (experience) Him as He is. The high inner state of a saint is only characterized by this. This notion is often roughly translated with theognosis.

Maulānā or **Mawlānā** also **Maulvī:** literally our or my master, a title as a tribute to some Muslim scholars in Asia. There exists however, no priesthood, ranks or positions of theology in Islam.

Mawlūd or **Mīlād:** celebration of the birth day of the Holy Prophet, may Allāh ﷻ bless him and grant him peace.

Mazār: literally visiting site, the place where commonly a Waliyullāh (saint) is buried. Sometimes called Rauzah (Rawḍah: literally garden), plural Mazārāt.

Miaṅ: title for addressing with much respect, similar to mister or his reverence.

Muballigh: someone who does Tablīgh, (in the common Arabic Da'wah) conveying of the religion.

Muftī: Muslim scholar who has the authority to issue or enact Fatwās.

Mujaddid: literally "reviver", Muslim scholar or saint who let revitalize the religion by restoring and applying the universal divine message according the needs of time and space within the boundaries of and entirely according to the primary sources of the religion.

Mujtahidīn: plural form of Mujtahid, Muslim scholar who himself is able or is given the authority to do Ijtihād (own decision within the Sharī'ah or legal school).

Mullā: a learned person, a cleric, scholar or teacher of a Madrasah.

Murīd: actually spiritual disciple or novice, plural Murīdīn, feminine singular Murīdah, plural Murīdāt.

Murshid: the person who gives instructions, particularly in mysticism, a spiritual master.

Nafl: voluntarily act, performance or prayer according the example of the Last Prophet, may Allāh bless him and grant him peace; plural: Nawāfil.

Nujabā: plural form of Najīb (literally noble, prominent), a group of saints with a certain degree preceding the Abdāl.

Pārah: part or volume of a book; fully spelled Sī Pārah: a thirtieth part of the Holy Qur'ān.

Pās-e Anfās: a spiritual exercise in which breathing is of great importance, in order that Allah ﷻ cannot be forgotten in the mind a single moment.

Pīr: literally honourable old man, a title that refers to a spiritual master or a leader of a Silsilah.

Qārī: someone who can recite well the Holy Qur'ān including the appropriate sounds and reading method, according to the Arabic Tajwīd rules.

Qalandar: a designation for a wandering Dervish, a mystic without a fixed dwelling place.

Quṭb: literally pivot, axis or axle the highest spiritual degree in the hierarchy of the saints. This can also be a leader of a group of Saints, plural: Aqṭāb.

Rabb: literally one who brings someone up, an educator and often translated as Master or Lord, as an attribute of Allāh ﷻ.

Rak'ah: unit of praying postures: one time the standing posture (Qiyām), one time bowing down or bending forward (Rukū') and two times the Sajdah. Plural Raka'āt.

Sajdah: the prayer posture in which the forehead touches the ground. Also called prostration.

Ṣaḥābah: the companions of the Last Prophet, may Allāh bless him and grant him peace, those who during their life saw or heard as well believed in the Last Prophet ﷺ, and died in this way. Singular Ṣaḥābī, female Ṣaḥābiyah.

Sāhib: Arabic Ṣāḥib, in the Indo-Pak languages it is a polite addressing for a gentleman, meaning sir or mister.

Ṣalāt-o Salām: in Arabic Ṣalāt wa Salām, invoking blessings and peace for the Holy Prophet ﷺ. Same as Durūd Sharīf.

Samā': religious song or music, through which listening someone can come into spiritual ecstasy (Wajd). Disapproved by some, while according to others this is only allowed under strict conditions.

Sayyid: indicates a descendant or a family of the Last Prophet ﷺ. In the current Arabic colloquial it is used as a normal title for addressing male persons. Sometimes designated with Sharīf. Female: Sayyidah.The anglicized form of Sayyid is Syed. Plural of Sayyid is Sādāt.

Shāh: addressing title for a Shaykh or eminent persons. Literally: king or prince. It can also be used as a synonym for Sayyid.

Shaykh: the Arabic word for the Persian word Pīr, spiritual master. In classical Arabic it also means chief of a tribe. Pronounced as Sheykh or Sheikh.

Shajarah or **Shajarah Sharīf:** literally (spiritual) tree (lineage), a prayer text, usually in the form of a poem, in which all spiritual teachers of a Silsilah in order of

sequence occurs beginning with the Last Prophet, may Allāh bless him and grant him peace. There is a fundamental difference between Shajara-ye Nasab (family lineage) and Shajara-ye Ṭarīqat (spiritual lineage).

Sharīf: literally noble or notable; along with names (of persons or places) this is a designation of esteem, approximately translated as holy, reverent or respectable.

Sharī'ah: literally a waterway that leads to a main stream; the attitude or way of life which is determined by the prescribed laws of Islam, also translated with religious or Islamic law.

Silsilah: literally a chain of saints or spiritual masters, a spiritual Order originated by transmission of mystical teachings and actions from teacher to teacher.

Ṣūfi: designation of a mystic, who traverses the inner dimension of the religion, by first adopting its outward dimension. There are many explanations for the origin of this word.

Sulūk: the correct attitude towards the different phases or steps (Manāzil) on the spiritual path, which a Murīd(ah) according to the instructions of his or her Murshid must follow as punctual as possible. Someone who goes through the process of Sulūk, is called Sālik.

Sultān ul-Azkār: a spiritual exercise, in which the mentioning and the contemplation of the name Allāh عَزَّوَجَلَّ has a central place.

Sunnah: the perfect example or custom of the Last Prophet, may Allāh bless him and grant him peace.

Tahajjud prayer: a voluntary prayer that is performed after the middle of the night, especially in the last part of it.

Tajwīd: the art of reciting the Holy Qur'ān as eloquently as possible including the correct sounds and intonation in the most excellent way.

Ṭarīqah: literally a narrow or twisted path: the spiritual path, also a generic name for Taṣawwuf: Islamic mysticism or spirituality.

Taṣarruf: a special form of Karāmah, whereby a saint has authority or self-determination and often at the moment of disclosure or effect is not visible. Plural Taṣarrufāt.

Waliyullāh: literally "the Friend of Allāh", someone who is in possession of the Wilāyah. It is often abbreviated as Walīy and freely translated with mystic or holy person. Plural: Awliyā'ullāh.

Waqf: plural Awqāf, stopping at the end when reciting whereby vowels become invalid or are extended; religious gift or an established institution for this purpose with inalienable right.

Waẓā'if: plural form of Waẓīfah, devotional exercise, mainly for reading certain religious words or texts. This is also known as Awrād (singular Wird).

Zikr: in Arabic Dhikr, literally commemoration, the best form of all spiritual exercises, that let increase awareness of the Dhāt (divine existence or entity), Ṣifāt (qualities) and Af'āl (actions) of Allāh ﷻ. Plural Azkār (Adhkār), sorts of spiritual exercises for this purpose.

سبحان ربك رب العزة عما يصفون

وسلام على المرسلين

والحمد لله رب العالمين

Subḥāna Rabbika Rabbil-'izzati 'ammā yaṣifūn
Wa salāmun 'alal-mursalīn
Wal-ḥamdu lillāhi Rabbil-'ālamīn

"Exalted is your Lord, the Lord of prevalence (might and honour), above what they describe.
And peace upon the messengers. And praise to Allāh, the Lord of the worlds." (Holy Qur'ān 37:180-182)

Fayzān-e Naushah contains a number of biographies of outstanding ancestors, saints and spiritual masters of the extraordinary and exalted Qādiriyah Naushāhiyah Order. This begins with an account of the life and teachings of the founder of the Qādiriyah Naushāhiyah Order: Mujaddid-e A‘ẓam Hazrat Pīr Sayyid Ḥājī Muḥammad Naushāh Ganj Bakhsh Qādirī رحمۃ اللہ علیہ (1552-1654). Subsequently the successors from his progeny are briefly described.

In the second part a biography has been written with some details of the distinguished and brilliant spiritual master, Quṭb ul-Irshād wa Fard ul-Afrād Hazrat Pīr Sayyid Abul Kamāl Ghulām Rasūl Barq Shāh Sāhib Qādirī Naushāhī Baḥr ul-‘Ulūmī رحمۃ اللہ علیہ (1924-1985), who is also the elder brother and the spiritual master of the current head and spiritual successor of this Qādiriyah Naushāhiyah Order: Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh Sāhib. A detailed biography of the latter is rendered in the last part of the book.

‘Ālamī Muballigh-e Islām (worldwide preacher of Islam), Pīr-e Tarīqat (guide on the spiritual path), Hazrat Pīr Sayyid Ma‘rūf Ḥusain Shāh ‘Ārif Qādirī Naushāhī Baḥr ul-‘Ulūmī (born on 20 June 1936 in Chaksawārī, district Mīrpūr, Āzād Kashmīr, present-day Pakistan) belongs to those few and blessed persons to whom extremely gratitude is indebted for reviving the Islam in the West, particularly in several European countries, such as England, Germany, Belgium, France and in the Netherlands. This Grand Shaykh, referred courteously to as Hazrat Qiblah Pīr Sāhib, is also the founder of several religious organizations and educational institutions, of which he is the spiritual and intellectual patron. Supported by his spiritual guide (his elder brother) Hazrat Qiblah Pīr Sāhib came to the West in 1961 for doing Tablīgh (missionary work). More than fifty years he has focused on the establishment of different religious activities in England (UK) and other European countries for the spread of the true Islām.

ISBN 978-94-92185-80-8

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